The LUTHERAN

SCHOOL CLASS

Education without religion is incomplete

Vol. 42, No. 51

SEPTEMBER 21, 1960

Too Precious to Use?

A PROMINENT television performer was recently given a trophy commending his program. As he took it, remarked, "I hope it isn't made of gold, because if it's gold we'll have to lock it up."

UNFORTUNATELY, many people have this attitude about their religion. It's bright and shiny and precious, real gold, so they have to keep it locked up. They consider it too precious and personal to talk about, to reveal to others, or to show in daily living. "I'm a good Christian; I say my prayers; I read my Bible; I mind my own business and don't bother anyone."

Jesus warned us against regarding faith like a talent that is buried in the ground. The man who hid his treasure because it was so precious, he said, was an unprofitable servant.

THE GOSPEL is not gold to be locked away somewhere. It is a seed that grows and bears fruit, a light that shines in a dark place, a yeast that permeates the whole loaf, a love that gets off its high horse and down onto the highway of human need.

True, our religion is precious—but its value is known only when it is used. Its value is destroyed when it is kept locked up or hidden away.

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt.D., secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William E. Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

Chaplain in the Sky
By J. H. Deutschlander 11

Tomorrow's Church Schools Will Be Different
By John M. Mangum 16

Truth by the Bedside
By Frances F. Allen 21

Back to School
By Ralph W. Loew 24

Church in the News - - 4

Washington - - - - - 10

News in the Churches:
Central States - - - - - 42
Icelandic Synod - - - - 47
Iowa - - - - - - - - - 41
Kentucky-Tennessee - - - 43
Md.: Baltimore - - - - 43
N. Y.: Binghamton - - - 35
New York City - - - - - 34
Pacific - - - - - - - - 46
Pa.: Allentown - - - - - 38
Pa.: Harrisburg - - - - 37
Pa.: Philadelphia - - - - 46
Pa.: Pottsville - - - - - 39
Pa.: York - - - - - - - 39
South Carolina - - - - - 44

Carthage Begins Expansion - - - - - - 40

Five Make a Family - 25

Worship Notebook - 27

Personal Problem Clinic 29

Books - - - - - - - 31

In Conclusion - - - - 50

THIS WEEK . . .

● "FORGOTTEN MEN" of the church, the chaplains in the armed forces sometimes consider themselves. They are cut off from home ties and the usual synodical fellowship, like the service personnel to whom they minister. THE LUTHERAN has been seeking for months a good story about the work of the chaplains, and this week here it is—a personal narrative of experiences of Major John H. Deutschlander (*p. 11*).

● MORE this week about "long-range" plans for parish education, which seem to be as complicated and far off as flying a space ship around the moon. After five years of hard work, plans have firmed up sharply, and new materials for church schools should be in use within another five years, John Mangum predicts (*see page 16*).

● COVER PICTURE this week, showing children in a church classroom, calls attention to the beginning of the new school year and to the continuing concern of all our congregations in their parish education program.

● HAVE TROUBLE GOING to sleep? Bedtime reading helps in various ways, and the Bible may sometimes be a first-rate tranquilizer Try Frances Allen's prescription (*page 21*).

● TWO BOOKS, both published Sept. 15, should be helpful for Bible students—one by building up scholarly background (D. S. Russell's *Between the Testaments*) and the other by story telling (Frank Slaughter's *The Land and the Promise*). *See page 31.*

● SOME ULC congregations are co-operating with a Missouri Synod church in founding a parochial high school in New York City. That's unusual. *Story on page 34.*

THE CHURCH IN THE NEWS

Faith seen as election issue

A Roman Catholic President would be "under extreme pressure from the hierarchy of his church to align" U.S. policies with Vatican goals, a committee of clergymen declared this month. Headed by Norman Vincent Peale, prominent New York minister, a 150-member National Conference of Citizens for Religious Freedom warned that a Roman Catholic in the White House might not be able to "withstand altogether the determined efforts of the hierarchy of his church to gain further funds and favors for its schools and institutions and otherwise breach" church-state separation.

Dr. Peale said his group was "representative of evangelical, conservative Protestants." Its statement was issued in view of the candidacy of Sen. John F. Kennedy, a Roman Catholic, on the Democratic ticket.

A sharper challenge to the Kennedy candidacy came from Dr. Charles Clayton Morrison, former editor of the *Christian Century*. He called on the candidate to repudiate the Roman Catholic "boycott" of public schools and charged that both communism and the Roman Catholic Church tried to "keep people in bondage—the one through fear, the other through faith."

Called "blind prejudice"

Prompt reaction to the Peale group's statement came from Dr. John C. Bennett and Dr. Reinhold Niebuhr of New York's Union Seminary. Both are vice chairmen of the Liberal Party. They said the Peale statement was "not representative of Protestant thinking. . . . Dr. Peale and his associates, though they renounce bigotry, show blind prejudice because they see the Roman Catholic Church at all points in terms of the worst elements of its life."

Robert F. Kennedy, who is directing his brother's campaign for the Presidency, challenged the "sincerity" of the statement and the "judgment" of those who issued it. He admitted, however, that the Democratic candidate's Roman Catholic affiliation had caused sharp divisions among Southern Democrats. Sen. Kennedy faced an "uphill struggle" in seven normally Democratic states — Virginia, North Carolina, South Carolina, Florida, Tennessee, Texas and Kentucky — because of the "religious issue," he said.

Open discussion asked

The "religious issue" in the 1960 Presidential campaign should be discussed "in the open and on a high level," urged the New York *Times*' influential Washington correspondent Arthur Krock. The "disturbance raised" by Sen. Kennedy's candidacy "springs from the international form of the Roman Catholic Church and the supreme papal authority over the positions of its members on matters that include some that come within the area of political action," Mr. Krock wrote.

Noting that some critics have questioned "whether the election of a Roman Catholic President would promote or hinder the historic American principle of separation of church and state," Mr. Krock said his appraisal was that

en. Kennedy would "firmly and faithfully support the principle." He added that "the history of religious conflict imply demonstrates that Protestants have shared with Catholics the responsibility of 'hindering' it."

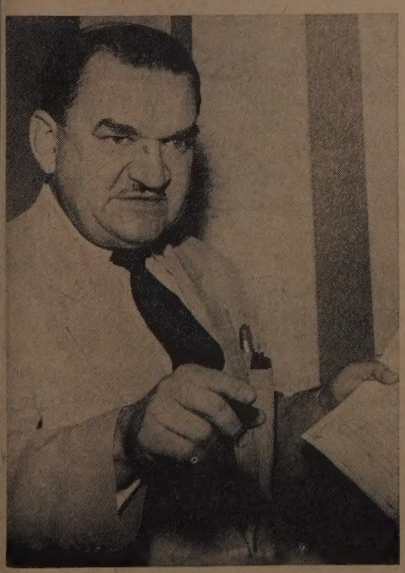
The independent weekly *Presbyterian Outlook* in its Sept. 12 issue called a candidate's religion a "legitimate factor" in the election. It noted, however, that both Sen. Kennedy and Vice President Richard M. Nixon, the Republican candidate, had stated their positions "without reservation," and said other factors were more important in the election. "We must have the best available leader, whether he be, in this case, Quaker or Roman Catholic," the periodical said.

Hate literature denounced

Religious leaders agreed that the most vicious element injected into the campaign was the increase in circulation of anti-Roman Catholic "hate literature." New York's Fair Campaign Practices Committee said "virulent" and "dirty" literature was being widely distributed.

Episcopal Bishop James A. Pike in a Michigan address warned against "crude attacks on the Roman Catholic Church" and called on Christians to "deplore and earnestly seek to counteract the rising tide of hate literature."

Among "hate literature" exposed has been an alleged "Knights of Columbus oath" and a pamphlet called "America Is a Catholic Country."



CONGRESSMAN ZABLOCKI
The First Amendment is unfair

Wants parochial school funds

Roman Catholics in America may have their "religious and educational freedom restricted" because they must pay taxes and also support parochial schools, Bishop Lawrence J. Shehan of Bridgeport, Conn., declared at a mass in Washington. The service, held in connection with the American Bar Association's convention, was attended by many lawyers and several Supreme Court justices.

The Roman Catholic prelate in his sermon urged a "more positive interpretation" of the First Amendment to the U.S. Constitution in order to permit use of federal funds for parochial schools. "The federal government has long taken steps in this direction by building military chapels, by providing chaplains for the armed forces and by permitting veterans to designate religious colleges and universities as recipients of their educational benefits. Why then in the field of primary and secondary education must the tradition of religious liberty be rejected?"

The appeal was the second heard in Washington in recent months for public funds for parochial schools. Rep. Clement J. Zablocki (D.-Wis.) had attempted

to get Congress to pass a school aid program to provide building loans for parochial schools. He told the House that a "triple burden" had been placed on parents who sent their children to parochial schools, and "this isn't fair." They must pay local taxes to support public schools, assume the entire burden of support for church schools, and pay federal taxes which would be allocated only for children attending public schools, he charged.

Plea called out of order

The Roman Catholic appeal for a new interpretation of the First Amendment to permit use of public funds for parochial schools was "strange and questionable," the Washington *Post* declared editorially. The amendment prohibiting Congress from establishing any religion "had its roots in the bitter experience of the 16th and 17th centuries during which Catholics persecuted Protestants, Protestants persecuted Catholics, and both persecuted Jews, freethinkers, agnostics, atheists and other noncomformists. . . . Governmental intervention in matters of religious conviction, however benignly intended, is inescapably malevolent in effect," the newspaper said.

According to the Milwaukee *Journal*, Sen. Alexander Wiley of Wisconsin had replied to those who wanted federal aid to church schools by placing four documents in the *Congressional Record*. These included a statement by Sen. John F. Kennedy that he was "opposed" to federal aid to parochial schools and "believed it clearly unconstitutional."

Old reference to Jesus found

Scholars had often wondered at the omission of any reference to Jesus in current editions of the Talmud, the big compilation of Jewish civil and canonical law. The text and commentary had first been published about A.D. 500.

This month a Hebrew scholar from New York University found an answer in Russia. Dr. Abraham I. Katsh, chairman of N.Y.U.'s Department of Hebrew Studies, reported that ancient Talmudic manuscripts discovered in a Cairo synagogue and now preserved at Leningrad's Public Library include the name of Jesus. The references were probably cut out later by civil censors either out of caprice or because they thought them derogatory to Judaism, Dr. Katsh said.

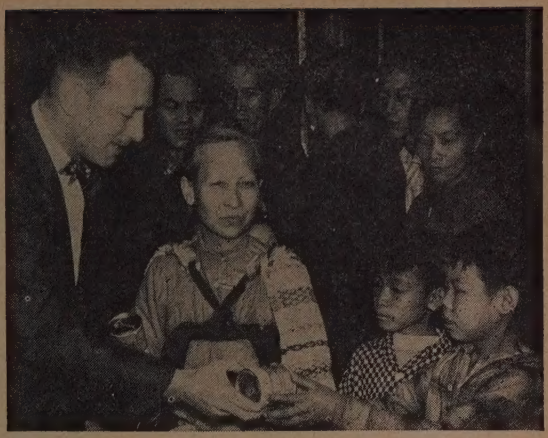
The Talmudic fragments which Dr. Katsh examined were original, uncensored sections, he said. They had been discovered about 1860 by a Russian priest named Antonin in a storage place in a Cairo synagogue. Jewish customs demand that religious literature bearing the name of God should not be destroyed, but should be buried, Dr. Katsh explained. Dr. Katsh is the first western scholar to have access to the Soviet-owned material. He said its microfilming and publication will affect all Jewish scholarship.

Canadian pork aids Hong Kong

More than one million pounds of canned pork provided from surplus stocks by the Canadian government has been shipped to Hong Kong by Canadian Lutheran World Relief, the Rev. Clifton L. Monk, executive secretary, announced this month. Another 800,000 pounds has been sent in the past six months to European refugees, he added.

Sealed in 12-ounce tins, the meat does not spoil, Mr. Monk said. Shipping and distribution costs are paid by CLWR, a joint agency of the Canadian Lutheran Council and the Canadian districts of the Lutheran Church—Missouri Synod. Distribution overseas is supervised by the

CANNED PORK provided by Canada's Lutherans is distributed to needy in Hong Kong by C. M. Forsyth-Smith, Canada's trade commissioner in the refugee-crowded Crown Colony.



Lutheran World Federation's Department of World Service.

In Washington a "Food for Peace" conference was told this month that religious and voluntary agencies have since 1950 distributed nine billion tons of U.S. surplus food to 90 million needy people in 82 countries.

Higher living standard asked

Efforts to aid Latin America must be "tied tightly to raising the standards of personal and public welfare," Dr. Stewart W. Herman told the Washington conference. Dr. Herman heads the National Lutheran Council's Latin-America department.

"The true emergency of Latin America is not in occasional dramatic disasters—earthquake, drought or flood—but in the basic economy of peoples whose per capita yearly income averages out at a little more than one-tenth our own," Dr. Herman declared. Aid programs must "steer a careful course away from calculated charity or the protection of foreign investments," he warned. "The development of a food-for-peace program in Latin America must be hitched to a local self-help program of social welfare and economic development administered locally by well-trained and highly motivated personnel."

Reds' generosity challenged

The Communist regime in Germany's East Zone had proclaimed last month that it had aided in rebuilding 1,600 churches since 1945. It also claimed contributions of more than $34 million to subsidize salaries and pensions of Lutheran pastors (*see* THE LUTHERAN, *Sept. 14*).

The Reds' claim of "generous financial assistance" to churches was sharply challenged by *Evangelische Welt,* periodical of the Evangelical Church in Germany. Contributions to rebuild churches were made only to those of artistic, historical and monumental value, the church paper said.

Government payments toward salaries and pensions over the 15-year period were about $18 million—nearly 40 per cent lower than the levels established by East Germany's political predecessor, the Prussian State, according to the paper. It added that all payments were a "pedagogical weapon" in the hands of the authorities, since clergymen who were

considered hostile to the Communist regime were cut off.

In addition, East Zone authorities had restricted church fund-raising, discontinued state collection of church taxes, and interfered with the transfer of relief funds from West Germany and abroad to Soviet Zone parishes, *Evangelische Welt* charged.

World Council delegates named

A quota of ten delegates had been assigned to the United Lutheran Church as its representatives at the Third Assembly of the World Council of Churches at New Delhi, India, Nov. 18-Dec. 5, 1961. Nine of these were to come from the U.S., one from Canada, the ULC Executive Board was told. The board had previously offered to include one youth representative among its ten full delegates.

Named by the Executive Board to represent the ULC were Dr. Franklin Clark Fry, Dr. Charles M. Cooper, Mrs. Edwin W. Bracher, Dr. Earl S. Erb, Mr. Robert J. Menges, Dr. Joseph Sittler, Jr., Dr. Robert W. Stackel, Dr. L. Ralph Tabor, Dr. Edmund F. Wagner and Mr. Carl N. Weber. Mr. Menges, president of the Luther League of America, is the youth representative. Mr. Weber, former president of the Board of Publication, is a Canadian.

Alternate delegates will be named at a later meeting of the Executive Board.

African missions hailed

Lutheran mission work in Tanganyika, East Africa, has played a great part in preparing the people for responsible self-government, Commissioner E. M. Martin of that land's West Lake Province declared. The British administrator addressed an international group of Lutheran leaders at the 50th anniversary of Lutheran mission work in the area.

Missions have "educated the people of Tanganyika both mentally and morally," the commissioner declared. They have played a significant role in "calm and orderly development" toward "complete self-government" within a few years, he said. Now a United Nations trust territory under British rule, Tanganyika is expected to gain complete independence soon.

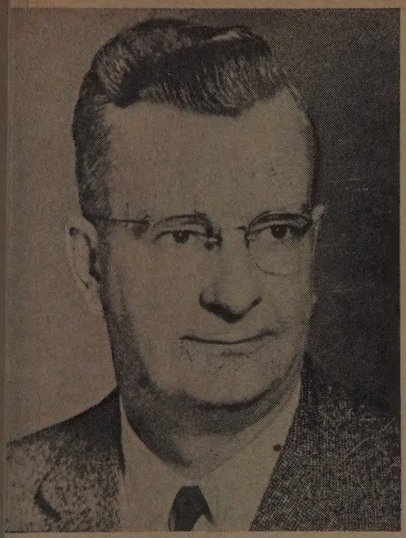
Attending the three-day jubilee were 4,000 Africans and about 60 Lutheran leaders from Europe and America. The program recalled the start of mission work by German Lutherans in 1910. The 51,000-member Lutheran Church of Northwestern Tanganyika is now supervised by the Church of Sweden as trustee for the Lutheran World Federation.

Following the observances at Bukoba, Lutheran mission leaders traveled to Madagascar for the ten-day All-Africa Lutheran Conference starting Sept. 8.

Radio plans advance

Plans for a powerful Lutheran World Federation-sponsored radio station to serve Africa and parts of Asia were furthered this month. Under a broadcasting permit from the Ethiopian government, the 100,000-watt station was to be built near Addis Ababa, was scheduled to take to the air before Christmas, 1961.

Named as director of the station was Dr. Sigurd Aske, Norwegian Lutheran missionary who since 1958 has been associate director of the LWF's department of world mission. He succeeds the Rev. Allan G. Thompson, United Lutheran pastor and former radio engineer, who has resigned and returned to the U.S. As audience-relations director for the proposed station the LWF named Gedmund Gjelsten, 32, editor of a missionary magazine for youth in Norway.



TO HEAD MUHLENBERG COLLEGE
Dr. Erling Jensen

First production studio for the new tation will be set up in Tanganyika by he Rev. Ferdy M. Baglo, Augustana Lu- heran pastor now serving at Winnipeg, Manitoba. Production studios will also be located in Madagascar, in South Africa, and at the transmitter in Ethiopia.

Muhlenberg names president

Dr. Erling N. Jensen, chairman of the physics department at Iowa State University and a senior physicist for the U.S. Atomic Energy Commission, has been named president of Muhlenberg College. Announcement of Dr. Jensen's election was made by Dr. Lester E. Fetter, chairman of the board of trustees of the Allentown, Pa., institution. He will succeed Dr. J. Conrad Seegers, president of Muhlenberg since 1953, who will retire in December.

Dr. Jensen, 52, is a leading layman of the American Evangelical Lutheran Church, the Danish-background group which will soon join with the Augustana, Suomi and United Lutheran churches to form the Lutheran Church in America. He has been chairman of the committee on colleges for the Joint Commission on Lutheran Unity, which has been negotiating the merger.

Prior to joining Iowa State's faculty, Dr. Jensen was a high school principal and later professor of science at Grand View College, AELC institution at Des Moines, Iowa. He holds degrees from Drake, Columbia and Iowa State universities. He is author of many articles in the field of nuclear physics.

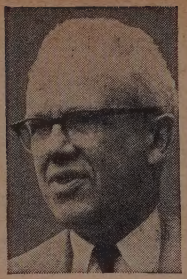
And so forth

Miss Ellen Nielsen, who had served as a Danish Lutheran missionary in China since 1898, died on her 89th birthday in Takushan on the Yellow Sea, according to a recent report from China. Miss Nielsen was the last European missionary in the Communist land, having refused to leave the area where she had spent so many years.

Four Lutheran missions in Ntal, South Africa, have united into a 160,000-member Evangelical Lutheran Church of the Zulu-Xosa-Swazi Region. The four represent American, Swedish, German and Norwegian missions. All are affiliated with the Lutheran World Federation.

Editorial direction of the *Lutheran World*, theological monthly published in English and German by the Lutheran World Federation, will be handled by a four-member committee after May 1, 1961. Officers of the LWF agreed to make the change at the request of Dr. Hans Bolewski, director of the Evangelical Academy at Loccum, Germany, who has served as editor since 1953. He will be one of the directing quartet.

WASHINGTON



By ROBERT VAN DEUSEN

AID TO LATIN AMERICA

ONE TANGIBLE RESULT of the hectic post-convention session of Congress was the authorization for a big new program of economic aid to the countries of Latin America. Earthquake relief for Chile was earmarked for $100 million, with an additional $500 million to assist other South and Central American countries to improve their standard of living.

Congress did not actually appropriate the money. That job will be passed along to the new Congress along with other loose ends left in the rush for adjournment. But the authorization for large-scale economic help to Latin America marked a change in climate.

Fidel Castro's antics in Cuba and the growing of Communist influence there have been credited with major influence in persuading members of Congress to turn their attention to Latin America. But the aid plan has been in the planning stage for over a year.

IT WAS PARTLY inspired by Brazilian President Kubitschek's "Operation Pan-America" which called for a co-operative effort to raise the average annual income in Latin America from $280 to $400 in ten years. Milton Eisenhower worked out the plan for special economic assistance, and Vice President Nixon backed it as a result of his experiences in South America in 1958.

Poverty and illiteracy are major problems in most South American countries. Many Latin Americans still live under a feudal system with rich landowners and destitute peasants. This encourages political instability, and provides a fertile seedbed for the growth of communism.

To help the people

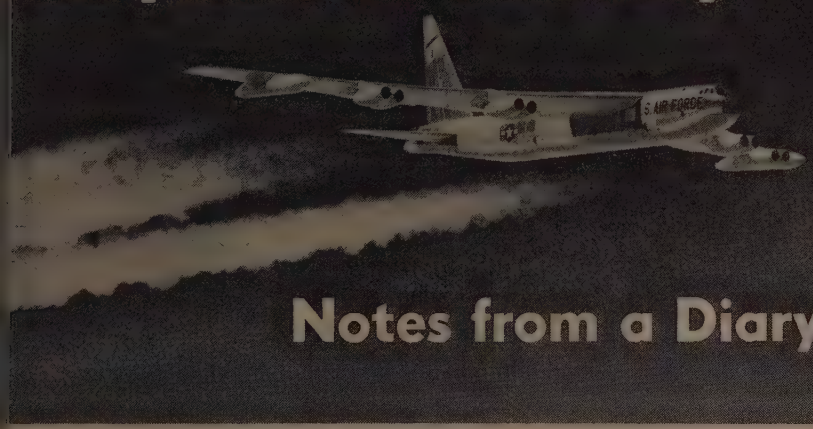
THE HEART of the new program will be the kind of projects that will raise the level of living of the common people: installing water and sewage systems, building low-cost housing, erecting schools and hospitals, irrigating arid lands. Rather than encouraging industrialization, the accent will be on agrarian reform and resettlement, financing of projects of social and personal impact.

Co-operation will be the keynote as the program develops. The Latin Americans will be expected to help themselves instead of sitting back and letting Uncle Sam pay all the bills. Governments will be asked to submit development projects and indicate how much money and what resources they are willing to contribute.

Government officials admit that if the new approach is received wholeheartedly by South American countries, the initial investment of $600 million will be only the beginning. With the tremendous backlog of need, the amounts that need to be spent will skyrocket. Under Secretary of State Douglas Dillon has hinted it may cost the U.S. $10 billion in ten years.

Much of the value of the new policy will depend on its motivation. If it is merely another attempt to forestall the spread of communism, it will lack the genuine spirit of understanding and helpfulness. If it develops an awareness of the desperate needs of people and a genuine partnership in meeting those needs, it may help to bridge the gap which has existed for too long between us and our neighbors to the south.

Chaplain in the Sky



Notes from a Diary

BY JOHN H. DEUTSCHLANDER

TUESDAY—The time is 5 A.M. and my alarm clock has not yet sounded. But the monotonous beep-beep-beep of the base alert system crept into my consciousness and awakened me. I am barely out of bed when the telephone rings confirming the base-wide alert.

No time for shave, shower or breakfast. I am dressed in a few minutes, grab helmet and canteen belt and am on my way to wing headquarters. The rest of the chapel staff would report at the chapel offices where I would meet them later.

This is a practice alert and every airman is expected to report to his assigned duty station without delay and with the required field equipment. Chaplains are no exception.

Air police cars with loud-speakers blaring scout the housing and troop areas repeating the alert order. I drive through the housing area and see uniformed men hurrying to their vehicles. Staff Sergeant B. is leaving his house just as I come by.

I stop to pick him up. He has no car and I'm passing by his hangar. He looks pale and tired and, like myself, needs a shave. "Fine time for an alert!" he says as he pushes the helmet off his face and grins. I nod.

This should have been my day off. I had planned to take my family to the beach. That would have to wait. But the weary man by my side has better reasons to gripe. I had seen his wife at the hospital the day before. It would be quite a while before she could come home.

I WONDER about his three children. He says they're still asleep and that Sergeant M.'s wife, a neighbor, would look in on them and have them over for breakfast and lunch. I catch a glimpse of my passenger's face as we move through base traffic. In the early morning light he

FAMILY LIFE GOES ON OFF BASE
Between alerts, normalcy

looks even more haggard than usual, but his gray eyes reflect the same friendliness that I had known week after week at the base chapel where he served as one of our ushers.

We arrive at line gate number four and he gets out. He waves me on with a smile and strides off.

An armed guard stops me at wing headquarters entrance. I show my ID card and am admitted. Captain M. checks my name and enters the time of arrival. In a real emergency time would be of essence. I am glad to note that I had been among the first. There was hope for me. During the previous alert I had been among the latecomers. . . .

WEDNESDAY—I had been warned that today would be an unusually busy "clearance day" at the chapel offices. But I hardly expected the throng already assembled on the chapel lawn. In the Air Force all newly assigned personnel must be interviewed by one of the chaplains before their base clearance is completed.

My first interview is with a young airman from Georgia. He is Airman Third Class Harold W. It's his first overseas tour of duty. I can sense his feeling of mild apprehension as he walks in.

We shake hands and I invite him to have a seat. He is slender, well-proportioned, with regular features and closely cropped hair, clad in a crisply starched "silver tan" summer uniform. A perfect model for one of the Air Force's recruiting posters.

I mention that I know his home state well. After that he gets more relaxed and almost eager to talk. He looks younger than his 19 years and reminds me of my younger son who is now in college.

We discuss our chapel program, times

worship, Bible class, Men of the hapel meetings, etc. My young visitor ppears to have only the vaguest sort of ligious orientation. He recalls having tended Sunday school when he was hall. He has not been baptized but his other had asked him to "have it done"

JOHN H. DEUTSCHLANDER was born 51 years ago in Rumania's Transylvania where he went to school; completed his theological studies at Philadelphia Seminary in 1931; served churches in Pennsylvania until 1944 when he became an Army chaplain; returned to the parish at Teutsch Memorial Church, Cleveland, where his father was senior pastor, in 1946; went overseas again in 1949 as Berlin representative of Lutheran World Relief and Church World Service, became an Air Force chaplain in 1951. These diary notes were written while he was at Sioux City. He's now stationed on a Pacific island base, has the rank of major.

before going overseas. Somehow he had neglected it. What should he do?

He wants to write and set her heart at ease. Would it take long? I explain the procedure as briefly as I can. He listens, asking an occasional question. I mention our inquirers group and adult confirmation class and invite him to try it. He says he would come back to see me about it. I make a note to look him up in a few days. He thanks me for the information and he looks more confident as he walks away.

NOT ALL of my visitors are as easy to converse with as Airman W. Some resent the mandatory trip to the chaplain's office. Technical Sergeant Thomas G., 36, greets me with "Chaplain, is this what they call freedom of religion?" He wants to know why he should report to the chapel office when his religious preference card, AF Form 869, plainly indicates "No Preference."

I invite him in and ask him to tell me about his objections. I tell him that he is under no obligation to listen to me but that I would appreciate knowing his stand on this matter.

For an instant he hesitates. But then, grinning broadly, he eases his six-ft.-plus frame into a chair. Having asked permission to smoke he pulls a Manila Blunt from his shirt pocket and proceeds to air his disgust at having been ordered to this air base. Each puff on his cigar underscores his views.

BASE HOUSING unavailable! Private rentals exorbitantly priced! Living costs higher than where he came from. Furthermore, his wife wouldn't be able to stand this hot and humid climate.

He slows down and the cigar puffs become less frequent. Frustration is written all over his face. It occurs to me that many of the things he had mentioned

were part of his objection to "clear" through the chaplain.

I begin to tell him what I know about housing and how many of us had tackled the problem. He has more questions about schools for his children and, oh yes, was there a Protestant women's group in the chapel? His wife would like that. She was active in a similar group back home and would welcome being part of such a fellowship here.

By this time his fat cigar has ceased glowing. He holds it between his fingers without drawing on it, using it only now and then to punctuate a statement.

"You know, Chaplain, there are a few questions that I have meant to ask for a long time. Number one: Why must I go to church to show that I believe in God?"

HERE IS AN opening and I proceed to use it. The cigar is now in the ash tray and the once defiant giant sits relaxed in his chair, arms folded but eyes alive with new-found interest. We stay together for nearly an hour and when he picks up his blue cap with the silver eagle he asks, "Mind if I drop by again? I have a few more questions to ask."

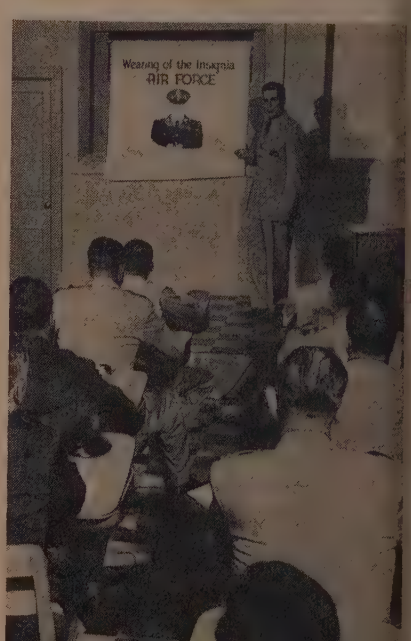
Of course, I wouldn't mind. From now on we would be on real speaking terms regardless of his earlier feelings about "reporting" to the chaplain.

HALF THE MORNING is gone, and I prepare for the next interview. A sharp ring on the crimson-colored crash phone sends me off on a quick trip to the flight line. All I know for the moment is that one of our fighter pilots is having serious trouble high up in the air due to some mechanical failure.

I run for my car and breathe a prayer for the nameless man in distress. On arrival at base operations I see the fire fighters with their red trucks poised at strategic places along the runway. Just behind them I spot the red crosses on the ambulances of our medics.

I have my first view of the disabled plane as it approaches on its glide path toward the runway. There is a slight puff of smoke as the main gear touches the concrete. A second later I hear the familiar screech of tortured tires. The plane rolls on but in the next instant there is the muffled sound of an explosion.

I see black smoke and tongues of flame as the aircraft veers sharply off the runway. Within seconds our fire fighters are covering the now fiercely burning craft with extinguisher foam while trained rescue crews ease the stunned pilot from



CHAPLAINS IN TRAINING COURSE
Soldiering must be learned

e cockpit. I see him placed into an ambulance and rushed off to the hospital. The once sleek aircraft is now a shapeless, burned-out hulk.

Lt. Col. R., the pilot's commander, asks me to go with him. We climb into a jeep and return to base operations. Here he telephones the injured pilot's wife and tells her gently and briefly about the accident. He says Jim will be all right. A little later we stop by her house to take her to her husband at the hospital. There, after a short wait, I am able to join husband and wife for a moment of thanksgiving to God.

During the days of convalescence I make frequent stops to see Jim and we joke about how his looks have improved over since the medics had lifted his fire-scarred face. Sunday mornings I spot him with his wife in one of the center pews. Perhaps they had been there on many previous Sundays. Or is it that I am just more aware of them since that inferno on the runway?

There are also men who did not survive, like Captain J. with whom I played chess on Tuesday nights. He was one of our most dependable and experienced pilots. His wife Jean and their children were soon to join him at this air base. He had found a home for them and all was ready for a happy reunion.

He was killed on a routine night flight while making his landing approach. If God is left out of the picture what is there to tell a sorrowing wife and family? You learn to live with emergencies of this kind but you never get used to them—

Air Force base in operations
World on wings

even after years in the Air Force chaplaincy. Yet in and through it all you sense the presence of God whose grace and mercy are evident even in the night of anguish and death.

Three airmen stand beside the road as I pass the field maintenance hangar. I stop to give them a lift. One of them asks: "Chaplain, do I detect an Irish accent?"

This one I can't resist. "Of course," I say, "my name used to be O'Deutschlander. I shortened it." They laugh. I drive on.

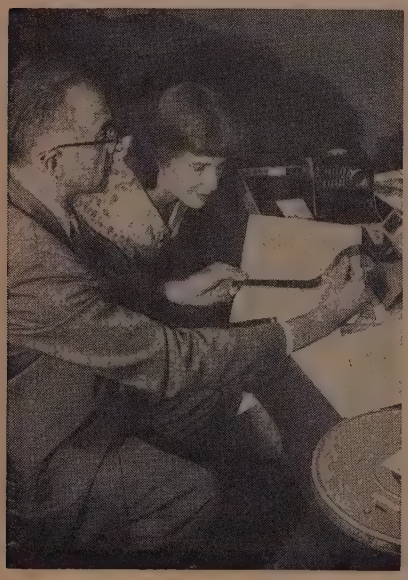
What is it like to fly upside-down over South Dakota? Next week, notes from Chaplain Deutschlander's diary give a vivid picture of a first ride in a jet plane

EFFORTS TO PROVIDE THE CHURCH WITH UP-TO-DATE PARISH EDUCATION MATERIALS SHIFTED INTO HIGH GEAR LAST JULY AS THE TEXTBOOK WRITERS MET WITH THE PLANNERS OF THE NEW CURRICULA. HERE'S A STORY ABOUT WHAT IS AT STAKE

Tomorrow's Church Schools

BY JOHN M. MANGUM

A PREMATURELY BALD, well-dressed man who looked like a college professor turned business executive walked into the television lounge of a hotel just off the campus of Princeton University. Through thick, rimless glasses he quickly scanned the cluster of people who were listening to Henry Cabot Lodge accept the Republican nomination for vice president. Without giving any sign of knowing that historic drama was being played on the screen, he turned and walked out again.



NEW FILMS FOR NEW COURSES
Board's George Ammon with writer

W. (for William) Kent Gilbert had reason to be preoccupied. For five concentrated years he had driven both himself and a staff of fellow Christian educators in designing the most ambitious program of parish education yet dreamed of in American Protestantism. The Lutheran church, long strong on sound religious instruction, had trusted him with thousands of dollars and almost as many man hours, to guide the development of something awkwardly labeled "The Long-Range Program of Parish Education."

Better than anyone else, Dr. Gilbert knew that those five years teetered in the balance during the four days at Princeton. The educational blueprint, filling over half a dozen thick volumes, had been completed. Detailed and intricately interwoven plans for the growth of Johnny in Sunday school and vacation church school and weekday school and

---

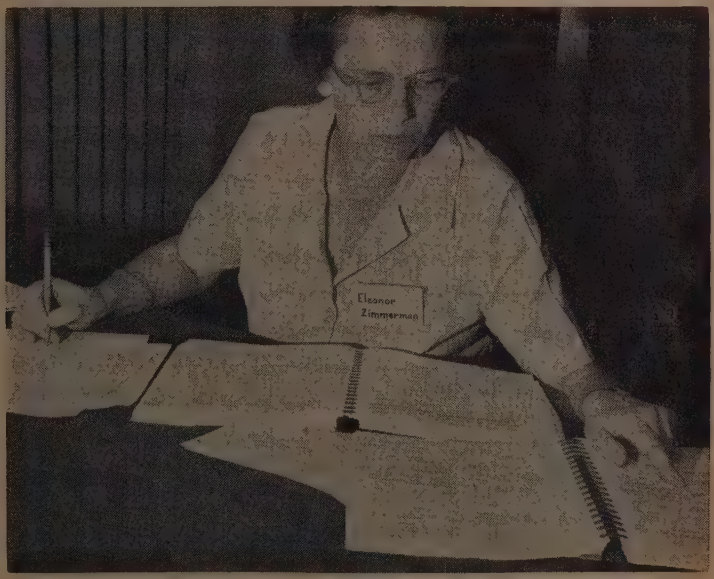
Author John M. Mangum (Lenoir Rhyne, Philadelphia Seminary, Pulitzer Graduate School of Journalism) served a parish in Westville, New Jersey, before becoming editor of the Luther League's "Luther Life" in 1950. He joined the Board of Parish Education in 1955, is editor of the monthly magazine "Resource."

Will Be Different

ie Christian home were being turned ver to the "contractors." Would they ead the plans correctly?

THE "CONTRACTORS" were 29 writers. heir task was to begin transforming the RP curriculum design into textbooks nd reading books and teacher's guides. Basic plan of the curriculum was as imple as the gospel and as complicated as life. It consisted of relating the gospel, year by year, to the growing individual's personality and experience.

Dr. Gilbert and his staff knew that an individual adjusts and changes from minute to minute, hour to hour. But in order to draw a curriculum plan, they had to pretend that they could freeze personality at any given moment and take it apart like a jig-saw puzzle. They needed to



A JIG-SAW PUZZLE IN SEVERAL VOLUMES
Writer Eleanor Zimmerman gets her bearings

examine the various areas of personality growth. Then they could intelligently design a curriculum that would witness to the Christian gospel in those areas.

A personality, they decided, has 37 pieces. These pieces they called "Continual Life Involvements." Then, after careful examination of each piece, they wrote a description of it in the light of man's relationship with God. These descriptions they called "Continual Christian Learnings."

The staff's job was made difficult by the fact that all 37 pieces of a personality change shape every time the individual adjusts or grows. Descriptions, to be accurate, would have to be rewritten from hour to hour. Such a task, of course, would be impossible.

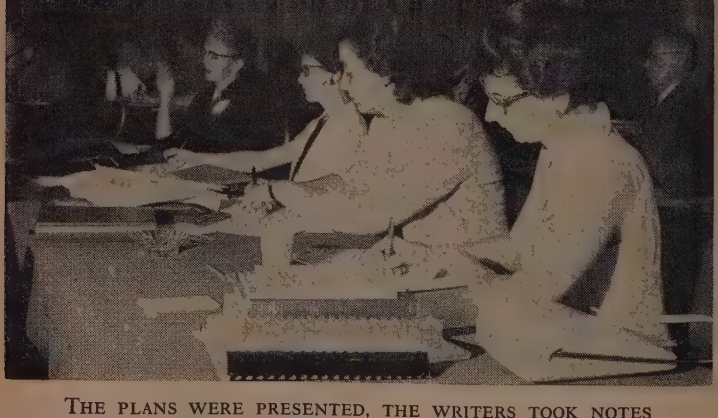
The staff decided that the best it could do was to write a description for every year from birth through age 18. Since the pace of change and growth slows after age 18, they lumped the remainder of life into four divisions—older youth, young adult, middle adult, older adult.

WHAT HAPPENS to the first of the 37 personality pieces shows how the plan works. This piece deals with what a person regards himself as being, how he pictures himself.

In the first year of life, the individual is learning to distinguish "between 'me' and 'not me.'" The church should be concerned at this time, the staff decided, about making sure that the child feels loved and wanted by his parents and other significant persons. "This experience," they wrote, "will form the basis for his later understanding of himself as a child loved by God and received as his child in holy baptism."

BY AGE EIGHT, of course, the child's image of himself is becoming more complex. It is growing in at least three ways. He develops "a more defined image of himself as he tends to restrict his play to children of his own sex. . . . Becomes aware of individual abilities and limitations. . . . Deals, on the one hand, with his desires to assert himself as he reaches for independence and, on the other, with his need for adult guidance and approval."

The program of parish education at this age should help him understand "that he is an independent person who can rebel against or accept the will of God for his



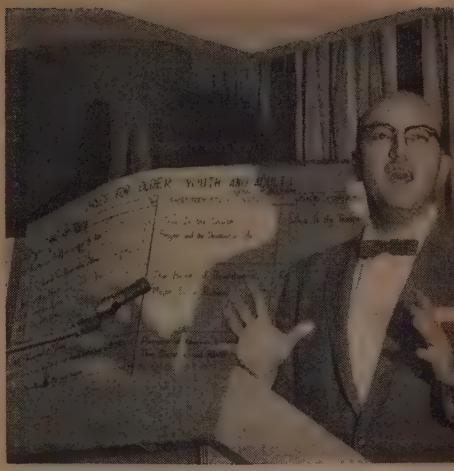
THE PLANS WERE PRESENTED, THE WRITERS TOOK NOTES
Elsie Fagerlin, Bonny Vaught, Beverly Schultz, Barbara Luebbe

ife and that he is secure in the forgiving ove of God despite his self-assertion."

Flip through the years to age 16. There he typical adolescent is learning to know imself as "a more mature person who ncreasingly exercises independence in naking decisions involved in adult living nd who assumes the responsibilities in- erent in such self-direction."

The Christian young person, on the ther hand, should gain a deeper insight. He needs to know himself as "a person who is responsible to God and whose elationship with God is preserved by God's forgiving love despite his lapses nto rebellion."

THE LONG-RANGE PROGRAM has a nagic word. It is "co-ordination." This word gives the program its chief reason for existence. And it makes the curriculum design complex.



THE HANDS FULL OF WORK
Dr. Gilbert making a point

THE ARMS FULL OF LEARNING
riter Vaught with Editor Donald Pichaske

For the last several years parish educators have become increasingly touchy about the way courses in various congregational shools overlapped. Too often, courses seem to have "just growed" without regard for what was happening in other classes.

Most blatant example occurred a few summers ago when it was discovered that children of a certain age were being taught the same things in Sunday school, vacation church school, and camp. Red-faced, one or two educators said the learnings "reinforced each other." Perhaps they did. They also repeated each other.

This will be avoided in the future. By co-ordinating the programs for Christian family, Sunday school, vacation church school, weekday church school, and camp, the schools will support—not repeat—each other.

Plan is for family and Sunday school to provide broad Christian education of

the growing person. The other schools will supplement them by expanding on the lessons taught in home and Sunday school.

THIS IS THE FIRST TIME that a major Protestant denomination in America has tried such a plan. Lutherans in the past have organized the most elaborate program of congregational education among Protestants. Now they have had the courage to sort through all the details involved in co-ordinating the curricula and creating an overall educational blueprint.

Reason for the jitters as to whether the "contractors" at Princeton would read the blueprints correctly is obvious as one traces what happens to each Continual Christian Learning before it gets written into a textbook and is handed to a child.

The process begins by listing specific, detailed objectives for each Continual Christian Learning at each age level. The editors then begin a process of analysis. The weekday church school editor, for instance, examines the objectives assigned to the weekday school at grade three. He breaks each learning into smaller, more detailed learnings. He studies the relation of each small learning to all the others. Out of the pattern that emerges, he writes specifications for a course.

These specifications were given to the writers at Princeton. They will develop them into curricular materials — textbooks, reading books, teacher's guides. Unless they follow the specifications in minute detail, the whole system of co-ordination collapses.

THE WRITERS who came to Princeton from the four merging Lutheran bodies (American Evangelical Lutheran Church, Augustana, Finnish Lutheran Church in America, and ULC) represented a healthy diversity and a tremendous potential. They were parish pastors, educators, theologians and authors. They'll be on a tight schedule from now on.

Even at Princeton they began work on the unit-by-unit outlines that are due on an editor's desk by the middle of October. Next comes the writing of the texts themselves. In multilithed form, the manuscripts will be used in selected classrooms across Canada and the United States. Once their strengths and weaknesses in actual teaching situations have been uncovered, they will be revised. The new editions will then go to the linotypists. Artists will prepare illustrations. And presses will begin to roll.

Target date for introduction of first leadership texts to the church is early 1962. Selected grades of the Sunday school and weekday church school, and four of the parent guides for use in the Christian family will go into circulation in the 1964-65 academic year. New vacation church school materials are deadlined for use in 1965.

TIME OUT FROM CONCLAVE

Writer John Paulson catches up on news

GOOD BEDTIME READING, A STORY FROM THE BIBLE AND THE CLASSICS, CAN DO MORE TO PUT YOUR MIND AT REST THAN ANY PILL OR TRANQUILIZER

Truth by the Bedside

BY FRANCES FOWLER ALLEN

I WAS TAKING OFF my wraps in my hostess' bedroom. On her bedside table lay a bright-jacketed new novel, and a bottle of sleeping pills.

"I love reading in bed," she explained. "I always snatch an extra chapter before the pill takes hold."

I like new novels and reading in bed, too. But something about the set-up bothered me. Now I know why.

When an elderly aunt broke up housekeeping, she presented me with a little Victorian marble-topped table, which gracefully filled the corner by my bed.

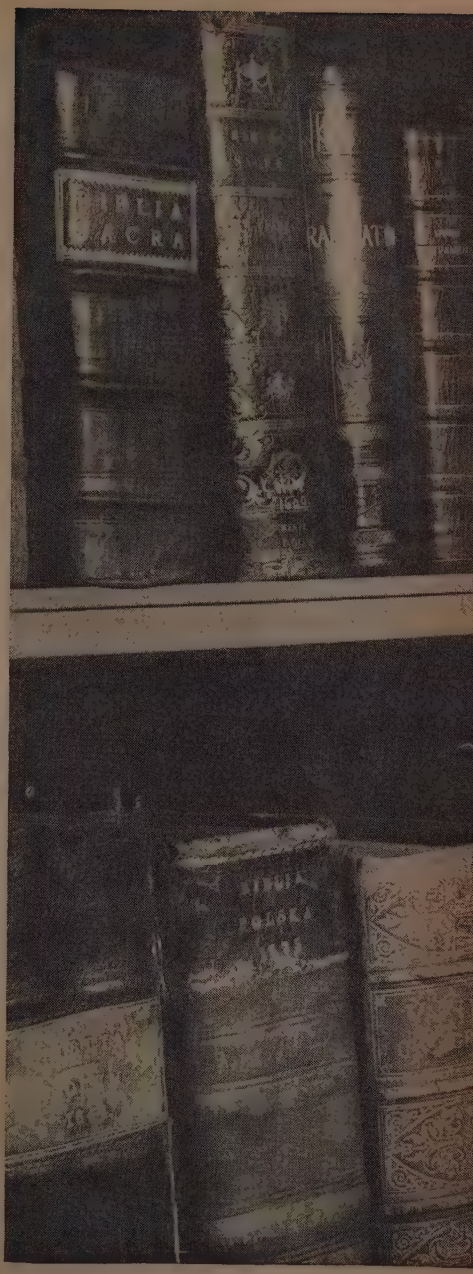
"You're lucky," an antique-collecting friend told me. "That's a good piece—your little 'Bible table.'"

"*Bible* table?"

"That's what those little tables were used for, to hold a large, old-fashioned family Bible and a lamp. Probably father read the evening chapter there in olden days . . . when they had family prayers and things like that."

IT WAS PROBABLE. It was the right size, I knew, because I am the custodian of an old family Bible, which came overseas from England while the United States were still "The Colonies."

When we were children, it took a prize as the oldest book entered at our State



Fair. On this occasion my little brother and I had laughed at its quaint print, with all S's printed like F's. From this we got one of our catch phrases with which we wore out our family . . . "finner" for "sinner."

"Don't listen to him, Mamma, he's a Finner."

"Finner your own self!"

We also read the family record in the Bible, pages of birth, marriages, deaths, entered in different fading spidery handwritings. Here was a girl just my age:

"PRUDENCE AGATHA WATSON, Born Suffolk, England, May 6, 1750
Died of fever, New England, February 19, 1763."

ONE DAY I discovered a page turned down at the 91st Psalm:

"Thou shalt not be afraid for the terror by night;
Nor for the arrow that flieth by day;
Nor for the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday."

Who had marked that passage, I wondered? Perhaps the mother of thirteen-year-old Prudence Agatha? Sleepless in some log cabin, I pictured her, when "the arrow that flieth by day" was no figure of speech; nor was the pestilence that had "walked in darkness" with her daughter.

NOW, YEARS LATER, I remembered this old family Bible. It painted a picture in my mind, a table like my Bible table, with the book on it, lamplight softening tired grown-folks' faces and round children's faces, at the close of day.

Then I remembered a contrary picture . . . my friend's bedside table holding a bright-jacketed new novel . . . and a box of sleeping pills!

What was it my college psychology teacher had said? "The last thing you let your mind dwell on before sleep is important."

That gave me an idea. I, too, was having trouble sleeping. Tonight I'd try it. Perhaps it would help.

The day brought problems. But, that night, instead of my usual "escape reading," I put on my bedside Bible table my own small Bible, and, on impulse, a volume from a set of classics. I'd enthusiastically subscribed for them two years ago. I'd always meant to read them. Starting with the A's, the first volume was "The Meditations of Marcus Aurelius."

I TURNED on my bedside lamp, and before I could start fretting about the day past and the day to come, I opened Marcus Aurelius first, my *new* escape reading. Or was it escape? The old Roman Stoic-Emperor sounded as contemporary as tomorrow's editorial on human relations—international, racial, personal.

"To act against one another . . . is contrary to nature; and it is acting against one another to be vexed and turn away." *

I paused to ponder. That could apply to a problem of personal friction I encountered every day in my office, a coworker who irritated me so much that I tried to ignore her. Held up in that clear, classic light, the irritations seemed trivial.

But was the Roman's attitude rather too cool, too unfeeling for a Christian? What did the Bible say? There was something in John. I found it, marked once before:

---

* *Marcus Aurelius—Meditations, Classics Club Edition, 1945, Walter J. Black, Inc., Publishers.*

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34).

ON THAT NOTE I drifted dreamlessly to sleep. Next day when I met my co-worker, I greeted her, looked at her afresh, tried to understand. Things began to go better between us.

A few weeks later, I went to bed feeling bludgeoned by certain misfortunes. I didn't feel like reading. My mind raced around like a rat in a laboratory maze, trying this way out . . . that way . . . coming up against a dead end each time.

"What's the use!" I thought. "I try and try, and then something else happens! If I could only go somewhere else . . . start over . . . if only there were nobody depending on me . . . if only . . ."

After an hour of fretting, I snapped on the light again; groped for the familiar books. Anything was better than this! The aptness of my friend Marcus Aurelius tonight was astounding.

"FOR THIS is the truth, wherever a man has taken his stand . . . or has been stationed by his commander, there . . . he ought to stay and abide the hazard, reckoning nothing, either death or anything else, *worse than the baseness of deserting his post.*"

It had been said again, I recalled, by another Roman citizen named Paul. I reached for the Bible. Here it was.

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13).

Tonight's reading, however, didn't end on that grim note. Marcus Aurelius had something more positive to say about misfortune.

"Everywhere and at all times it is in your power to accept reverently your present condition. . . . Why are you not wholly intent on making the right use of your misfortunes? For if you will use them well, they will be material for you to work on."

Again Paul supplied the Christian affirmation:

"All things work together for good to them that love God. . . . In all these things we are more than conquerors through him that loved us" (Romans 8:28, 37).

PENCIL AND NOTEBOOK had joined my bedside paraphernalia now. They crowded out sleeping pills.

My bedtime reading wasn't always the Bible or "heavy books" nor did it always deal with problems. There were books of poetry I'd loved and hadn't dipped into for years—Robert Frost, Carl Sandburg, Vachel Lindsay. These carried me off to sleep on a wave of beauty and wonder.

I have only one requirement for "just-before-sleep" reading. It must be something above the fads and foibles of the immediate present.

Now I feel cheated when unusual weariness or a late bedtime deprives me of that quiet half-hour, when, like the African burden-bearer, "I wait a while by the side of the road to let my soul catch up with me."

THE VAST MASS of humanity lives out its life as though there were no death and for that matter no God.—*Luther's Works, Vol. 13.* Edited by JAROSLAV PELIKAN (Concordia)

BACK TO SCHOOL

"If I could go back to school again, I'd certainly make better use of my time." The speaker was a businessman of the city, and the comment struck the plaintive note of many conversations of middle-aged persons who have regretted missing out on advantages once at hand.

A record number of young people are returning to school this month. In 1890, 40,000 students graduated from high school and 15,000 from college in the U.S. In 1958 more than a million and a half graduated from high school and nearly 400,000 from college. This week one out of every four Americans will be going to school.

It is impossible for three out of four Americans to return to formal education, but in a very real sense we all continue to go to school. The quality of our school systems and the number of persons able to secure an education place a responsibility upon us. Dr. Henry Heald reported to the Ford Foundation in 1958 that "the world imbalance in education means that for many years to come the relatively small, intensively educated portion of the earth's people must bear most of the responsibility for man's intellectual growth."

There isn't much sense in standing around regretting what we've missed; there is great sense in deciding to use what we have. Education is continual growth. It is the constant gratitude for those who have shared their talents and energies in the long, slow pull toward understanding of ourselves and our fellows. Education is the learning to understand, to grow, to appreciate, to weigh, to balance, to discriminate, to choose, and to live with the sense of responsibility.

Our problem in education is that of discovering what matters most. Education is not just marshalling the facts; it is understanding the facts, appreciating the relationships of facts, sensing the perspective for facts. Education is the discovery beyond the "grades" or the immediate rewards, namely, the reason to live.

Once I spoke with an old man who wanted to pray. He said he knew no prayer, but after a while he remembered the one prayer he'd learned as a child and whispered, "Now I lay me down to sleep." It was a good prayer. The tragedy was that he had learned a fact as a child, and had not built on that fact as a man.

This is the problem of all education. This is the problem of all immaturity. This is the joy of continuing our education. In this very important hour of the world's history, with challenges to mind and heart, we can all read, observe, think and grow. This is the mark of the educated man.

—Ralph W. Loew

FIVE MAKE A FAMILY

Reunion Luncheon

"Oh! This is fun!" Mrs. Corry, our ULCW president subsided into a folding chair beside me. "I've looked for my symbol on every table. This must be it." She picked up a place card with a small chairman's gavel drawn on it.

Our ULCW group was having its annual end-of-summer start-of-fall party. Not a formal afternoon meeting with a program and coffee later, but a table luncheon with place cards. The place cards were what had us laughing.

The committee arranging tables for six had made a place card for each woman who said she'd be present. Not name cards. Nothing that simple. This was a clever committee, and had carefully analyzed each woman to find some aspect of her character or personality that could be symbolized on a place card. The results were hilarious. Women found themselves identified by silly, but so terribly true, drawings or cut-outs or paste-ups.

"Who had this clever idea?" Mrs. Corry asked me. We could sit idly and chat, since each of us had found her place. My card bore a picture of a gorgeous blonde. I had tried tinting my hair once this summer. Result—a blonde never seen on land or sea. Luckily it was a rinse that washed out easily.

"It was Mrs. 'Smith's' idea," I said. Mrs. Corry and I looked at one another. Mrs. "Smith" is the woman who made trouble for Mrs. Corry this spring and summer. "Smith" is not her name, but the code name Mrs. Corry and I used to identify her to one another. I don't think anyone else has discovered that Mrs. "Smith" is the anonymous telephone caller who annoyed Mrs. Corry for months.

"I always thought she was so artistic and clever," Mrs. Corry said, generous and forgiving. "Remember the flower arrangement she's done for church? And her beautiful garden!"

"Say! You must have had a clue," Mrs. Anderson said, looking at Mrs. Corry and myself, already seated. "I've looked at every card, and I can't recognize myself. I'll wait till everyone's seated, and the empty place will be mine."

"Connie, look at my card," Claire Mawson said, as she waved a card with a three-line want ad for a cake decorator. "I tumbled to the clue, because last week one of the committee members complimented me on that decorated cake I made for PTA."

"I always like our annual party," Mrs. Corry said. "Even though we meet in the summer and see one another at Guild and at church service and at the supermarket, still someone is always away. This party seems like a get-together."

"That's why it's a party," Mrs. Wagner said. "If we had a regular business meeting, Mrs. Corry would never be able to call us to order. We have all summer to discuss at this party." She looked around. "I haven't found my place yet. I'll wait till a few more find theirs. Then the job will be easier."

A shriek of laughter from a table in the corner made everyone look that way.

It was Regina Kent. "What is it, Regina?" I called. "What's on your card?"

SHE WAS LAUGHING so she could not talk, but walked to our table and extended the place card. On it was glued a tiny one-inch car. "I knew it was my place," Mrs. Kent said, when she could talk. "Wait till I see that committee chairman! I gave her a ride home after church Sunday, and she teased me about my car-a-year plan."

Pastor Ittel came down from the church office and strolled around the tables looking at the cards. "A bag of marbles? Who could that be? A Christmas wreath? Here's a card with nothing on it but a big mouth fixed in a big smile."

He looked at the women who were already seated. "You're more intelligent than I am. I can't identify any of you."

"Can you find my place?" Mrs. Ittel asked her husband plaintively. "I've been round and round."

"I hope the cooks have no food that will spoil," Mrs. Hanson said. "It's going to take some of us a long time to match symbol and self."

"Here you are!" Pastor Ittel waved a card. "Here's your place, Mrs. Hanson. 'A wild rose.' " Mrs. Hanson has tried to grow a wild rose hedge this summer. Pastor Hanson teases his wife about it so much that we all agreed that the place card must be hers.

"No fair!" we shouted. "No helping!"

"I retreat." Pastor Ittel backed out, holding his hands above his head.

FINALLY ALL had found their proper places. The game of place card hunting put everyone into a happy, friendly mood. The conversation echoed from floor to ceiling and wall to wall.

Mrs. "Smith" came by with a tray of flower corsages. She stopped at our table, looked at her list, and selected a corsage from the tray. She smiled as she placed the flowers beside Mrs. ~~Corry's plate~~.

"Why . . . why . . . what's this for?" Mrs. Corry stuttered.

"Our committee is all-knowing, all-seeing," Mrs. "Smith" said mysteriously. "Pin it on and wait."

As we ate, we watched Mrs. "Smith" and her tray. She gave corsages to five other women. Suddenly the piano in the corner was attacked with more gusto than musical skill, as someone played *Happy Birthday*.

"Stand up! Stand up!" One group began to clap and call to Mrs. Wagner, who sat at their table. She had a corsage pinned to her dress.

OTHER TABLES took up the cry, "Stand up! Stand up!" until six ladies stood.

A few crashing chords from the pianist and then a repeat of *Happy Birthday*. We all sang and then clapped noisily before we let the women be seated.

The chairman of the committee in charge of the program stood up and tapped her fork on a glass. "Ladies . . . Ladies . . ." She had to shout over the babble.

We finally quieted so we could hear her. "The six women who wear corsages are the ones who have birthdays this month. Each must give a one-minute speech. That's our program today."

More shrieks from the birthday ladies and laughter from the audience. "I can't . . . Don't ask me to . . . What'll I say . . . Get me a glass of water . . . You speak first . . ."

At last Mrs. Wagner rose. "Ladies . . . Friends . . . most honored committee who planned the party and program . . . All I can say is—may our group have a successful year, complete all its projects, help the church in any way we can, and well . . . thanks . . . thank you all . . ."

WORSHIP NOTEBOOK

VESPERS (PART 7) — THE VERSICLE AND THE CANTICLE

MOST PEOPLE think of scripture as something you read. Scripture also forms the basis of preaching. The minister is expected to expound some truth from a passage of the Bible.

But how many regard scripture as something to be sung? To be sure there are the psalms. These were originally songs. Among us today the psalms are seldom sung in our churches. We read them, usually responsively. And if we don't sing the psalms, what is there to suggest that we might sing other passages of scripture?

MANY SECTIONS of the Bible are beautiful poetry and admirably suited for singing. The early church recognized this. The first Christians discovered that many of these texts were appropriate to be set to music.

In addition, other passages were composed for such use, not exactly like hymns with a given number of stanzas set to melody, but in the pattern of the psalms. These were called the canticles, a word derived from the Latin meaning "to sing."

In the Service Book there are twelve of these ancient canticles. These include (using the Latin names) the *Magnificat* (Luke 1:46-55) and the *Nunc Dimittis* (Luke 2:29-32) of Vespers, the *Te Deum Laudamus* and the *Benedictus* (Luke 1: 68-79) from Matins, and the other eight listed on pages 215 to 218, *Benedicite, omnia opera; Confitebor tibi* (Isaiah 12: 1-6); *Exultavit cor meum* (I Samuel 2: 1-10); *Cantemus Domino* (Exodus 15); *Domine, audivi* (Habakkuk 3); *Audite coeli* (Deuteronomy 32); Song of Hezekiah (Isaiah 38:10-20), and the Song of David (I Chron. 29:10-18). All of these are scriptural in origin except the *Te Deum* and the *Benedicite, omnia opera,* which are later liturgical compositions for use in the worship of the church.

Of these twelve canticles, four have gained a certain pre-eminence and are used regularly as a part of Matins and Vespers, the others being made available for optional use usually in place of one of the psalms. At Vespers, the *Magnificat* and the *Nunc Dimittis* are appointed and the rubrics require that one or the other, depending upon the day, be sung or said.

TO INTRODUCE the canticle, minister and people join in a versicle which comes from the second verse of Psalm 142. Certainly no one need be shown that it is most appropriate for the evening prayer of the church. Some may object to the use of the word "sacrifice," but when it is remembered that the confessions of the Lutheran church distinguish between two kinds of sacrifice, and that evangelical Christians mean the sacrifice of thanksgiving, there should be no uneasiness about its use.

This versicle is not fixed. Notice the rubric (page 276) which says: "On festivals a special Versicle as appointed in the Propers may be used with the Canticle."

Following the Versicle the Canticle is sung. One regrets the short-cutting of the service which takes place so frequently in our churches. Often when Vespers are a part of the normal Sunday activity in our churches it is the custom to take the shorter canticle. Perhaps that's why our people find it easier to

sing the *Nunc Dimittis* than the *Magnificat*. Yet it ought to be the other way around. The longer canticle is proper at any time, while the shorter may be used except on the greater festivals.

THE *Magnificat* takes its name from the first word in Latin: *Magnificat anima mea Dominum*, "Magnifies my soul the Lord." This hymn is a part of that occasion which the church marks on July 2, the Visitation of the Blessed Virgin Mary. This is the day when, as the Pennsylvania Germans say, "Mary went over the mountain."

This beautiful hymn recalls the occasion preceding our Lord's birth when his mother went to visit her cousin Elisabeth. Since very early times this hymn was sung as a part of the Vesper office. During the Middle Ages impressive ceremonies accompanied the singing of the hymn.

The Lutheran reformers regarded the *Magnificat* as "an excellent hymn of praise" and usually retained it in its Latin form because of the melodies to which it was customarily sung. Frequently, however, it was sung in German. Somewhere along the line the "embroiderers" took hold. The canticle was set to beautiful and intricate choir settings so much that the people lost their privilege of joining in the singing of this lovely hymn.

IN THE Service Book the *Magnificat* is set to two melodies, the one by S. S. Wesley, the other by S. Elvey. One regrets that the peculiar composition of the music and the text, divided as it is into first and second parts, confuses many people in the singing of this hymn. It would have been better had the editors stuck to one melody and then set it down so that the most unlearned person might understand the path of the melody.

The *Nunc Dimittis*, on the other hand, was not a part of the ancient Vesper office, but was originally intended for Compline, the last Hour of the day in the Roman Breviary. Because the Service Book has followed the pattern of the Lutheran reformers by making Vespers the official evening prayer of the church and by "borrowing" the *Nunc Dimittis* from Compline, we find it here as a substitute, at certain times, for the *Magnificat*. But this should cause no difficulty. Just as the words are appropriate for the individual's thanksgiving after the reception of Holy Communion (*see page 13, SBH*), so these same words find equal meaning at the close of the day.

This is particularly apparent when one considers the origin of the canticle. The aged Simeon had stood in the temple waiting for the day God had promised him, that he would not die until he had seen "the Holy One of Israel." When Jesus was brought to the temple by Mary and Joseph to fulfill the ritual requirements of the law of Moses, a day marked in our calendar by the Presentation of Christ (more properly the purification of the Virgin Mary) on Feb. 2, the old man took the child in his arms and sang his song: *"Lord, now lettest thou thy servant depart in peace . . ."*

IN THE Service Book there are four musical settings for the *Nunc Dimittis*. The Service has two, one for each of its two settings: the one by G. J. Elvery (page 38), the other arranged by Regina Fryxell from a melody familiar to users of the Common Service Book (page 66).

Vespers, in addition, provides two more settings, the one by J. Goss, the other by C. H. Stewart. Actually these two are the ones to be used when the canticle is sung at Vespers. Many congregations use but one melody for the *Nunc Dimittis*, whenever it is sung. This

situation will not improve until pastors and church musicians are willing to take time to see that the forms of worship are properly taught so that the people, not the choir, may take their rightful place in the services.

And that's what worship ought to be, the whole family of God united in prayer and praise. It is not enough that books are provided from which we are to sing. All of us need practice. The canticles are not difficult. What a great thing it would be if pastor and organist, over the period of a month or two, were to make the rounds of all the classes of the Sunday church schools, the organization and committee meetings, and all of the other gatherings of the parish just to teach people to sing these beautiful canticles.

With enough practice and repetition the words would stick to our subconscious so that we would find ourselves repeating them over and again throughout the day. What more appropriate word for a moment of joyous exultation than the words of the *Magnificat?* What more meaningful expression when one comes to the end of the day and so places himself into the protective keeping of the Lord's angels than to sing the *Nunc Dimittis.* If we Christians are supposed to sing the "new song," the canticles are a good place to begin.

(*To be continued*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Playmates

Question: Ronald's playmates worry me. He is seven, but it seems that he is still unable to distinguish roughnecks from the better type of children. If he is not playing with trouble-makers he takes up with younger children who play almost in nursery style. I'd like to see him play in a more normal way, but with such companions how can he?

Reply: You need to do some fact-finding—with the help of your husband. Study Ronald's outlook, and that of the other boys. Are they as bad as you seem to think? Boys who are merely rough and daring sometimes get a reputation as undesirables. You should also test out your own viewpoint—is it realistic?

May you not be setting a rather unnatural standard for Ronald's behavior? Have you other children? It sometimes happens that mothers who have no girls try to "make girls out of their boys," and expect them to conform to the usual pattern of girls' behavior. Both boys and girls of mild rearing sometimes have an eagerness for freer action and more adventurous play—and they need some of it. They need supervision, but hot-house treatment is not helpful. As a rule, forbidding children to play with "undesirables" yields disappointing results.

Are there more "desirable" playmates in the neighborhood? Does the boy have a chance to meet them? Perhaps you can help at this point.

A boy or girl who habitually seeks the company of younger children may have a feeling of inferiority, unhappiness, or being out of place with his

own age and type. Is your son happy in his home situation Does he fear competition with other youngsters? When you discover the facts you will be in a better position to help him.

Travel

QUESTION: In my school days travel in our own country and visits to foreign lands were regarded as having high value educationally. It was considered good even to take children out of school for travel. Is this still the case? For what ages is it most worthwhile?

REPLY: Travel, like many other potentially helpful, experiences, yields the kind and degree of value anyone works into it and out of it. I have met some people who have traveled long distances and have been in many significant places, but all it has meant to them is so many miles covered, so much money spent, plus a little superficial information — often based on things of no importance. Travel needs to be planned intelligently. Adequate background should be gained in advance so that places, events, persons, and personal contacts may be interpreted and valued.

The major benefits of travel accrue to persons of some degree of maturity. Children, as a rule, derive very little value of a lasting character. They may even suffer from strenuous traveling. A period of life in another country, which can be of high educational value to adults, who are ready for it, is likely to mean little to them.

Benefits to youngsters, of course, may be increased if an adult acts as a guide or tutor, centering attention on a few selected items. Matters which captivate adults may have little or no interest for children—both background and degree of maturity are too limited.

Sex education

QUESTION: I have always believed that children should be informed about sex before they arrive at adolescence. Al and I have talked to both of our children from time to time, especially when some special occasion arose or a question came up. But we have been wondering whether this information will spare them the emotional difficulties connected with the teenage awakening of the sex nature. Tad is now eleven and Pat is nine.

REPLY: Facts become usable knowledge as a child becomes able to understand them in connection with his own life and to use them appropriately. It is doubtful whether a boy or girl fully understands the significance of the facts before he himself faces the actual situations and has occasion to use them.

Furthermore, "sex education" is an unfortunate term, since guidance in this realm is simply a part of anyone's total education. It should be imparted in line with this idea—as a natural part of all of a child's learning. It is a mistake to treat it as something different, mysterious. In other words, it ought to be casual, as far as possible.

Note that giving of information is only one part of guidance of the sex life or nature. Included should also be counsel on handling the emotions and help toward establishing the right kind of habits. All of these things belong together. Children should be shown that right use of all phases of human life leads to welfare, satisfaction, and wholesome adjustment to society. Careless or wanton use of God's gifts yields regret, sorrow, and frustrated life. Sex and all other endowments which God has bestowed on humanity have high and noble purposes.

BOOKS

BACKGROUND FOR THE GOSPEL

Between the Testaments. By D. S. Russell. Muhlenberg Press. 176 pages. $2.50.

The dust jacket with its cut of the Habakkuk Pesher taken from Yigael Yadin's, *The Message of the Scrolls*, explains the reason for this book and provides telling testimony to the influence of the Qumran discoveries.

Books and journals by the hundreds are offering articles and full-length studies of the cultural and religious milieu in the intertestamental period. Once more there is evident a return to a serious re-examination of every possible contribution to a better understanding of the life and thought which were so rigorous and dynamic in the last centuries before Christ and the first centuries after Christ. There is a healthy resurgence of textual, historical and archaeological study of that period and the fog of speculative theology is beginning to lift a bit so that the scenery of New Testament times is becoming apparent in all its beauty and tragedy.

The main purpose of the author is to explore afresh that complicated but significant period which has been largely ignored since the days of R. H. Charles, George Foote Moore, W. O. E. Oesterley, R. Travers Herford, G. H. Box and C. C. Torrey. His book consists of two main parts: the cultural and literary background, and the Apocalyptists. The former deals with Judaism versus Hellenism, the People of the Book, the Sacred Writings and the Apocryphal Literature; the latter with the Message and Method of Apocalyptic, the Messiah and the Son of Man, the Resurrection and the Life Beyond.

The whole book is a marvelous demonstration of the fact that there is no discontinuity between the Testaments. What seems to be so is simply the failure to take into consideration the vast body of material known as the apocryphal and pseudepigraphic writings which the Qumran finds are forcing upon us.

Of the many points called to our attention by the author, two appear to the reviewer to be of especial importance. The first has to do with the general misconception of the Torah (translated law). Following H. Wheeler Robinson and G. F. Moore he points out that it is basically and fundamentally revelation. The other is the application of the principle of corporate personality and that of the extension of personality to the authors of apocryphal and pseudepigraphic works. Those writers may thus have felt themselves to be the spokesmen of the men under whose names they wrote and the interpreters of revelation for their time.

It is a pleasure to read such a beautifully produced volume which ought to appeal to a wide circle of those interested in the Bible. And it is a potent warning to Old and New Testament students to take into account this vast body of material if they desire a really cogent insight in the ways of God with men. And last but not least, it is an excellent illustration of the great variety of thought that makes up Judaism and Christianity. Neither were monolithic structures.

Gettysburg, Pa. J. M. MYERS

TELLING THE BIBLE STORY

The Land and the Promise. By Frank G. Slaughter. World. 341 pages. $3.95.

Frank G. Slaughter dramatically retells the greatest stories of the Bible. Many well-known figures of the Old and New Testament come to life. Interesting are the descriptions of the period of time in which they lived. Dr. Slaughter, a physician and noted writer, is so well acquainted with the Bible that, though the reader is taken back many centuries in time, he is constantly reminded of present-day happenings as the fulfillment of the promise.

Other authors have retold Bible stories, but mainly for children. Dr. Slaughter tells the stories mainly for youth and adults. In his flowing, poetic style he clarifies many

Provocative new books

from the Westminster Press

CHURCH EDUCATION FOR TOMORROW

By Wesner Fallaw. Every Protestant who is sincerely concerned over the problem of religious illiteracy will welcome Dr. Fallaw's fresh, drastic and prophetic recommendations for local churches and the training of their leaders. $3.75

EFFICIENT CHURCH BUSINESS MANAGEMENT

By John C. Bramer, Jr. Based on his own successful banking and business management practices, Mr. Bramer has developed a set of procedures for the handling of church business and finance. His charts, diagrams and sample forms will be invaluable aids to administrators of churches large and small. $3.50

AGENTS OF RECONCILIATION

By Arnold B. Come. The first book to present, in terms the layman can readily grasp, the growing need for developing a heightened sense of responsibility, in both clergy and laity, for returning the Christian Church to its real purpose of serving instead of being served. $3.95

BIBLICAL AUTHORITY FOR MODERN PREACHING

By Charles W. F. Smith. An analysis of what is wrong with worship and preaching today, and how the conflict between traditional preaching and the modern scientific attitude toward all knowledge can be resolved. $3.50

THE BATTLE FOR THE SOUL

Aspects of Religious Conversion

By Owen Brandon. The psychological phenomenon of religious conversion, opportunities for bringing it about, and the problems created by it, are discussed by an experienced pastor, and teacher of theology and the psychology of religion. Paper, $1.25

Now at your bookstore

THE WESTMINSTER PRESS
Witherspoon Building, Philadelphia 7

difficult-to-understand parts of the Bible, chiefly in the Old Testament, and thus captures the reader's interest.

This is not a book—as many others by Dr. Slaughter—which keeps the reader awake all night so he can finish reading it. *The Land and the Promise* must be read slowly, a few chapters at a time. So many characters are portrayed that the reader cannot absorb all 59 stories in one session.

This book can be read aloud in a family group with older children.

Mondovi, Wis. ANN JORDHEIM

CHRIST COMES TO STONE AGE

The Dayuma Story. By Ethel Emily Wallis. Harper. 272 pages. $3.95.

This is the story of a missionary, Rachel Saint, so eager to share her love of Christ with others that she left her comfortable way of living and headed toward a primitive home in the tangles of the Amazonian jungles in South America. Here she was to begin work with the Auca Indians, a murderous tribe. The whole pattern of Auca life was unknown to the civilized world.

It is also the story of Dayuma, a member of this tribe, who fled from the Auca forest of terror to escape death at the hands of her father's killer.

After several years of searching for someone who could speak the tribal language, Rachel Saint found Dayuma at a jungle hacienda where she was carrying heavy loads of bananas from "sun to sun." Then an almost incredible story began. Miss Saint sensed that here was the person who could help her begin the work.

First, Dayuma could teach her the tribal language so that the Bible message could be conveyed to the Aucas in their own tongue. Secondly, here was an opportunity for a tribal member to return to the Aucas to "plant the seed."

By studying together, Rachel Saint begins to see the life of Dayuma unfold—the violence of the spearings among the tribal members, even to learn that her own brother along with four other missionaries had been victims of Auca spear-killings.

Dayuma became such an ardent believer in Christ that she anticipated her return to her people so that they, too, could learn to love instead of to hate. This is a story of a stone-age tribe in the mid-20th century.

Philadelphia MARY JO KIMPEL

CHURCH YEAR SERMONS

The Gospel We Preach. By 68 Lutheran Pastors. Augustana Press. 374 pages. $3.75.

Third in a series of books bearing this title, this collection of sermons is based on the ancient series of Gospel lessons found in the lectionaries of denominations following the historic church year.

Contributors are clergymen of the Augustana Church. Only two of the 68 are listed as pastors of North American parishes. The remainder includes college presidents, officers of the church, teachers, executives, chaplains, and so forth. This wide variety of backgrounds imparts a diversified flavor to the text. It also follows that all types and calibers of sermons are included.

The volume contains sermons for every Sunday of the church year, plus some festivals. Of them, in general, writes Dr. Oscar Benson in the foreword, "Sermons are generally shorter than a century ago, the illustrations are taken from modern man's everyday life, and the zealous preacher tries to apply God's lessons to a greater variety of problems arising out of our complex living in a shrinking world."

The first and obvious use of this book would be by clergymen-preachers. The second use could be by the shut-in and those who cannot attend church services regularly.

ALVIN H. BUTZ, JR.

Niagara Falls, N. Y.

The Three Guardsmen. By Edith Patterson Meyer. Abingdon. 128 pages. $2.50.

There are numerous Bible story books for children. This one puts stories from the Apocrypha in child's language. Tobit, Judith, Susanna, known to few Protestant children, are some of the people presented here. They should offer strong competition to some of the comic-book characters.

New Lutheran High School Gets Limited Lutheran Support

By PAUL E. VALENTINER

NEW YORK—A Lutheran high school in New York City became a reality last week. After three years of preparation, Martin Luther High opened the doors of its borrowed quarters to nearly 100 freshmen when metropolitan youngsters returned to classes Sept. 12.

Operated by the Lutheran High School Association of New York City, Inc., the school is using the parish education building of Christ Lutheran Church, a Missouri Synod congregation, at 58th Street and Broadway in Woodside, Queens.

"We hope to have our own building ready in 1962," said the Rev. Frederick W. Feinsinger, director of promotions. "In the meantime Christ Church is renting, or really loaning us the use of their new parish building."

Present plans call for the addition of one grade each year until a four-year high school is in full operation.

Originally conceived as a co-operative effort among all Lutheran bodies, the school is actually a Missouri Synod venture. "Other bodies were suspicious of our intent when we first launched the idea in 1957," Pastor Feinsinger said.

"Some United Lutheran congregations felt this was just another way of trying to win away some of their members, and they told us so. We regretted their attitude because that was not our purpose and we didn't want them to think it was," he maintained.

"We suggested we could have co-operation to the extent that our synodical affiliations would permit, but one man said, 'this means Missouri wants to run the whole show.' So, there was an unfavorable reaction, and not one congregation outside of the Atlantic District is offering financial assistance," he said.

Definitely intersynodical, however, is the list of 1,000 individual members of the Lutheran High School Association. This group is composed of persons from all Lutheran bodies who contribute $10 or more for membership in the association.

> "Lutheran schools are not in competition with the public schools; they are established to provide a specifically Christian education, which the public school cannot supply."—From statement adopted by The Lutheran Church—Missouri Synod, 1959.

Goal for this group is a membership of 5,000. Pastor Feinsinger holds the figure to be within reach since "it is only one-third of the Missouri Synod Lutherans, and roughly 10 per cent of all the Lutherans in Queens and Brooklyn."

Financial support comes from three sources: individual members whose contributions average $17 each; congregational contributions, some of which are in the $1,000-$2,000 class; and student tuitions. Estimated cost for the first year of operation is $50,000. In a few years when the full school is operating it will be $225,000.

Tuition for students from Missouri Synod congregations is $300 per year and for others, $400. A few members of the Association Board of Directors wanted tuition to be the same for all students, but were overruled by those who maintained "this is not fair—we are footing the bills and some other church body comes along and gets the benefit of our work."

Undaunted, Pastor Feinsinger is still striving for support from other Lutherans. He has been invited to speak to the Queens ULCA Pastoral Association on Oct. 3.

"This is a historically significant step forward in our secondary Christ-centered educational efforts and we ought to be doing it together. If there is some way to get inter-Lutheran co-operation in this work I will be delighted," he said.

Pastor Wietz Installed As Clinton Home Director

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—A new management team was installed Sept. 18 at the Lutheran Home for the Aged and Infirm at Clinton.

The Rev. W. Alfred Wietz became chaplain-director of the home. Mrs. William Breen was installed as matron, and Mrs. Wietz as assistant matron. Pastor Wietz had served the pastorate of St. Paul's Church, Rochester, since 1947. He and Mrs. Wietz succeed the Rev. and Mrs. Walter J. Bielitz, now of Christ Church, Ellenville.

The installation was performed by the Rev. Edward F. Weiskotten, of Syracuse, president of the Central Conference, assisted by the Rev. Alfred J. Schroder, of St. Paul's Church, Utica.

Conference Studies LCA Documents

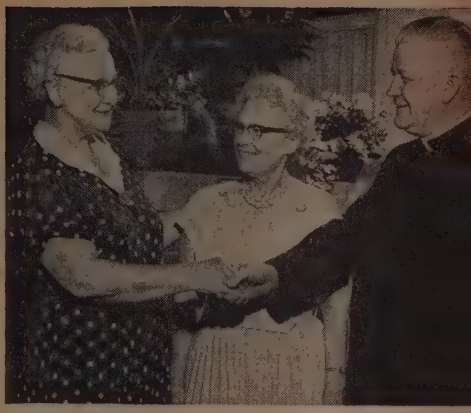
DOCUMENTS of the proposed Lutheran Church in America were discussed by a panel at the meeting of the Central Conference held Sept. 14 at St. Paul's Church, Johnson City. Moderator was the Rev. Walter R. Kopp, pastor of St. Paul's Church, Liverpool.

Pastor Melvin E. Yearke discussed the proposed constitution for synods. Dr. John H. Sprock, of Zion Church, New Hartford, outlined the constitution for the new church body, and Dr. Hermann B. Miller, of Redeemer Church, Utica, told of the constitution for congregations. Dr. Alfred L. Beck, synod president, spoke on current matters of interest in the synod.

Dr. Steimle to Be Heard Coast-to-Coast 10 Weeks

AN IMMENSE radio audience will be tuned to some 400 stations across the United States and Canada for ten Sundays, beginning Oct. 9, to hear Dr. Edmund A. Steimle and the Wittenberg University Choir.

Dr. Steimle, professor at Philadelphia Seminary, will speak on the half-hour Protestant Hour program produced during this period by the United Lutheran Church's Department of Press, Radio and Television. Liturgical music and hymns will be given by the Wittenberg singers.



Matron Jane M. Breen with Pastor and Mrs. W. Alfred Wietz at Clinton Home for Aged

Redwood Church Marks Centennial

ST. PAUL'S CHURCH, Redwood, celebrated its 100th anniversary on Aug. 27 and 28. Speakers were the Rev. Richard E. Bertram, of Naugatuck, Conn., a spiritual son of the congregation; Central Conference President Weiskotten, and the Rev. Henry B. Krusa, retired, who served the Redwood parish 1910-29. The present pastor is the Rev. David L. Vogel.

DR. ARNOLD F. KELLER, pastor-emeritus of Redeemer Church, Utica, will conduct a preaching mission at Redeemer Church, Binghamton, Oct. 16-19. This congregation, of which the Rev. Howard A. Kuhnle is pastor, was among the first to hold a preaching mission beginning in 1953.

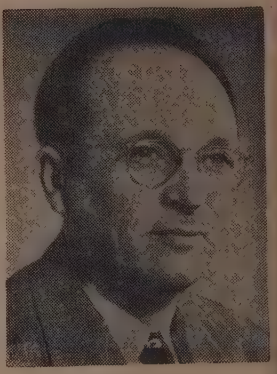
SOUTHERN TIER District Luther League held its annual meeting at St. Luke's Church, Sidney. William Malinowski, member of Ascension Church, Binghamton, was elected president.

Steen to Conduct 20 Choral Clinics in 13 Conferences

THE WAGNER COLLEGE Choir Clinic project has scheduled 20 regional clinics in 13 conferences of the New York and New England and the New Jersey Synods, beginning Sept. 30 and continuing into next May, it was announced by Dr. Richard H. Heindel, Wagner College president.

Dr. Sigvart J. Steen, professor and chairman of Wagner's music department, and director of the college choir, is directing the clinics. They were arranged in co-operation with the ULCA conference committees on worship, and with the Suomi, Augustana and American Evangelical Lutheran Churches.

Each clinic will treat of choir organization and conducting, programs, new choral material and allied musical problems. The three-day programs will be climaxed with music festivals. A grand festival finale will be held at Wagner College next May.



DR. S. J. STEEN

The clinic schedule is as follows:

Sept. 30-Oct. 2, Hartwick Conference, Trinity Church, Amsterdam, N. Y.; Oct. 7-9, Western Conference, Holy Trinity Church, Buffalo; Nov. 4-6, Hartwick Conference, First English Church, Schenectady; Nov. 11-13, Hudson Conference, First Church, Poughkeepsie; Nov. 18-20, Central Conference, St. John's and St. Peter's Church, Syracuse; Dec. 2-4, Central Conference, St. Paul's Church, Utica.

Jan. 6-8, New York Conference, St. Paul's Church, Mt. Vernon; Jan. 13-15, Nassau-Suffolk Conference, Epiphany Church, Hempstead; Jan. 20-22, New York Conference, Christ Church, Great Kills, Staten Island; Jan. 27-29, Central (N. J.) Conference, Advent Church, Trenton; Feb. 17-19, Queens Conference, St. John's Church, Richmond Hill; Feb. 24-26, Rochester Conference, Reformation Church, Rochester.

March 3-5, New England Conference, Trinity Church, New Haven; March 10-12, Brooklyn Conference, Epiphany Church, Brooklyn; March 17-19, Central (N. J.) Conference, Calvary Church, Cranford; April 14-16, Northern (N. J.) Conference, St. Paul's Church, Teaneck; April 21-23, Central (N. J.) Conference, Grace Church, Phillipsburg; April 28-30, Southern (N. J.) Conference, Holy Trinity Church, Audubon; May 5-7, New England Conference, Worcester Memorial Auditorium, Worcester, Mass.; May 12-14, Central (N. J.) Conference, Atonement Church, Asbury Park.

All-Lutheran Center

A 100 PER CENT Lutheran community, Ferrin, Illinois, has been tentatively declared the new center of population of the United States.

All of Ferrin's 50 residents belong to Bethlehem Lutheran Church, affiliated with the Missouri Synod. The Lutheran parochial school is the only school in the community.

The village has no ordinances, no crime, no juke boxes, no soda fountains, no filling stations, no movie theaters and no saloons.

McRoberts Appointed Aide In Higher Education Board

NEW YORK—James Maitland McRoberts, assistant director of admissions at Thiel College, Greenville, Pa., has been named administrative assistant of the ULCA Board of Higher Education.

Dr. Robert Mortvedt, board executive secretary, said McRoberts began his new duties this month.

A graduate of Thiel, McRoberts also served the college as student placement counselor.

Pamphlet Suggests Ethics For Harrisburg Ministers

By VIGGO SWENSEN

HARRISBURG—To give church members a better understanding of their pastor's relationship to them and to suggest a standard of ministerial ethics and practice, the United Churches sent to each Protestant pastor on Sept. 1 a pamphlet called "The Protestant Minister and His Services to His People."

Among the recommendations: Infants should be baptized in church as soon after birth as their physical condition permits. A child is eligible for baptism if at least one parent is a member of the church or for whose Christian training a church member is willing to be responsible.

Ministers are to be called upon for counsel in eleven situations, including questions that arise regarding members of the family becoming involved with the law. Honoraria are suggested for weddings but none in connection with baptisms, funerals (except non-members) or counseling services.

The pamphlet was prepared by the ethics committee of the Harrisburg Ministerial Association and approved by the association as well as by the Board of Directors of the United Churches. Dr. Charles L. Venable, St. Paul's Lutheran Church, is a member of the ethics committee.

Ordinands Matsushita and Robinson shown with Synod President Putman, Dr. Ralph Heim, Dr. Ralph Robinson, Pastor Moreland

Guests of West Shore Lutheran Home ride scooter under watchful eye of Executive Secretary Harold Dietz, at recent picnic. Ladies (l. to r.) are Mmes. Alice Barnes, Jamime Thompson and Mertle Hossinger. They had fun.

D. TIMOTHY ROBINSON of Bloomsburg and Eiichi Matsushita of Tokyo, graduates of Gettysburg Seminary, were ordained in St. Paul's Church, Spring Grove, June 19. Their fathers graduated from Gettysburg College in 1923. Dr. Ralph Robinson, father of D. Timothy, was pastor of St. Paul's Church until 1955 when he became secretary of the Central Pennsylvania Synod.

Matsushita has been called by Board of American Missions as assistant pastor of Faith Church, Long Beach, Calif. Robinson was called as pastor of St. John's Church, Espy, Pa.

MISS LORRAINE D. BOSCH, a June graduate of Wittenberg University, began her duties as director of Christian education in Zion

PA.: HARRISBURG . . .

Church, Hummelstown, Aug. 15. A member of Trinity Church, Maspeth, Long Island, where her father, the Rev. Austin Bosch, is pastor, she was installed by her father Sept. 18. Miss Bosch takes the place of Miss Rita Ivarson who will teach at Lutheran High School, Glen Head, Long Island.

A PARSONAGE constructed almost entirely by the men of Shell's Church, Shellsville, was dedicated in May. Dr. Martin Tozer, superintendent of Home Missions and Rural Work, preached. Oscar Lingle was building committee chairman and Donald Pankake supervised construction. Said Pastor Charles R. Mingle, "To the congregation, the parsonage stands as a symbol of devoted Christian labor and fellowship."

Whigs Met in Church

Centennial of Harrisburg's incorporation as a city was observed through a nightly "Spectacular" historical pageant called Centurama, Sept. 3-10. One scene was a reenactment of the Whig Convention, December 1839, held in Zion Lutheran Church, just rebuilt after destruction by fire in 1838. This was the first national political convention held in the United States.

The celebration was given a definitely religious note in the Sept. 4 rally sponsored by Catholic, Jewish, Orthodox and Protestant churches. Dr. Milton Eisenhower was the speaker.

Allentown "Released Time" Turns Out to Be Free Time

By HENRY W. SNYDER, JR.

ALLENTOWN — This city's new interdenominational weekday church school program, which starts Oct. 5, will be "released-time" religious education. But it will be released time for everybody; and it will be the pupil's decision (and his parents') whether he goes home or goes to weekday church school.

The situation came about when the Allentown School Board decided to introduce a weekly hour of "in service" training for all its teachers this fall. The school board says it can't afford to take two hours a week away from regular instruction, one for teacher training and another for church school.

So both will come at the same hour, Wednesday afternoon at 2 o'clock. All pupils will be let out of school. They can go home or go to weekday church school.

The Rev. Clair Rhodes, weekday church school chairman for the Allentown Council of Churches, points out the proposed school cannot now count on a "captive audience."

"Our program will now need to be carried on with pupils who choose to attend our classes at a time when they could otherwise be free. . . . Our committee feels this change may be a real blessing in disguise since it places upon the churches and the parents a greater responsibility for encouraging the participation of their own children."

Bethlehem Church Plans Move

ST. MARK'S CHURCH, a southside landmark in Bethlehem for more than 70 years, is planning to leave its present home on West 4th Street and build a new church in the East Hills section within five years.

A number of recent surveys have indicated a strong population shift from the south to the north side of Bethlehem. The St. Mark's move has the approval of the synodical Home Missions Board, which earlier designated the East Hills section as a good location for a new mission. If St. Mark's cannot accomplish its relocation within five years, plans for a new northeast mission congregation will be revived.

ST. PETER'S CHURCH, Riegelsville, celebrated its 110th anniversary with sons of the congregation as the principal speakers. Three young men of the church, Lee Miller, Joseph Walters, and Herbert Scott, are preparing for the ministry.

Evangelism Mission in Northampton

NORTHAMPTON DISTRICT has scheduled an evangelism preaching mission in all its churches the week of Sept. 25. Congregations are designating their own themes for the services and sermons, on four successive evenings—Sunday through Wednesday.

In many churches the evangelism visitation is being undertaken three or four weeks before the mission. Prospects are invited to attend current pastors' classes, and will be received into membership the final night of the mission.

The mission to pastors will meet in the 200-year-old Union Church, of Egypt.

York Home Director Sees More Need for Counseling

YORK—"The need for counseling service increases at an alarming rate," the Rev. Russell T. Shilling, executive director, told board members of the Lutheran Welfare Service at their meeting Aug. 18 in the Home for the Aged. He cited numerous calls for help coming from younger as well as older people.

The board is endeavoring to meet the situation by adding another employee. Mrs. Dorothea Quillen is the present caseworker.

Vice President Melvin Crumrine reported that two additional cottages (No. 6 and 7) are to be constructed to care for the growing list of applications for the home. It is now filled to its capacity of 102 guests.

RICHARD K. KAUFFMAN, student at Gettysburg Seminary, was assigned effective Aug. 21 as student intern at Felton Parish, in an experimental project to train seminarians in the pastoral administrative functions of a multiple parish.

AFTER TWO YEARS as associate pastor of St. Matthew's Church, York, the Rev. Fred Shilling has resigned to become a chaplain student at St. Elizabeth's Hospital, Washington, D. C., Sept. 1.

Leadership School Held In Mahanoy City Church

By ARTHUR S. FOLLETT

POTTSVILLE—A leadership training school for the Pottsville District is being held on Tuesday evenings, Sept. 20 to Oct. 25, in Christ Church, Mahanoy City.

Courses and teachers will be "Christian Stewardship," the Rev. Luther K. Mohr, Zion Church, Tamaqua; "Winning Others for Christ," the Rev. J. Malcolm MacDonald, St. John's Church, Shenandoah; and "My Christian Beliefs," the Rev. George Hein, New Ringgold Parish. The Rev. William Butts, St. Matthew's Church, Schuylkill Haven, is dean of the school.

INNER MISSION RALLY of the Pottsville District will be held Sept. 25 at St. John's Church, Tamaqua. Following inspection of displays of the various institutions and agencies, the program will begin at 3:30 P.M.

DISTRICT STEWARDSHIP Chairman Maurice Walborn and the Rev. Luther K. Mohr, co-chairman, have selected teams for the Every Church Council Stewardship visitation.

Hegins District Leaders Meet

GENERAL COMMITTEE of the Hegins District Stewardship Program met with the district's administrative committee Sept. 7 at Trinity Church, Valley View. The Rev. Freeland L. Hemmig, district dean, led the devotional period. Business was conducted by Oren G. Umholtz, general chairman.

A councilman's meeting will be held Oct. 5, and a special Reformation Rally is scheduled for Sunday, Oct. 30.

CORNERSTONE of the new education and social building at Friedens Church, Llewellyn, the Rev. Sterling Bashore, pastor, was laid on Sept. 11. A dedication service is scheduled for Saturday, Oct. 15.

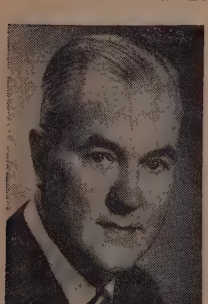
SPECIAL DEDICATION services were held Sept. 4 at St. John's Church, Friedensburg. This was to mark completion of extensive remodeling of the church. The Rev. Clarence A. Steigerwalt is the Lutheran pastor.

Proposed student union and dining hall typifies style of buildings planned on Kenosha campus

Bold Carthage Expansion Plan to Be Launched at Kenosha

KENOSHA, WIS. — Carthage College will launch a bold new expansion program this Saturday, Sept. 24, with ground breaking and dedication of its new second campus on the Lake Michigan shore here.

Dr. Harold H. Lentz, president of the Illinois institution, said contracts for the first buildings on the Wisconsin campus will be let soon after Jan. 1. They will be ready by the fall of 1962 when a freshman class of at least 300 students will be admitted.



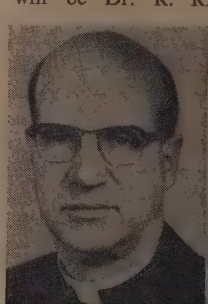
DR. MORTVEDT

Buildings to be constructed include a $2,900,000 multiple-unit building to house facilities for science, administrative and faculty offices, a library, classrooms and a large auditorium. Also in this first-stage project are a student union and dining hall, and dormitories for men and women.

Additional buildings will be erected during the next ten years. By 1970 it is expected the campus will represent an investment of $10 million and have an enrollment of 1,000 or more students.

Dr. Robert Mortvedt, executive secretary of the Board of Higher Education, ULCA, will speak at the groundbreaking ceremonies. He is a former president of Bethany College, Lindsborg, Kansas, and served on the faculties of Wartburg, St. Olaf and Stephens Colleges, and the University of Kansas City.

Also participating will be Dr. R. R. Belter, president of the Wartburg Synod; Dr. Alfred Beil, president of the Iowa Synod, and Dr. George Lundquist, president of the Northwest Synod. Numerous other church and political officials also will be present, including Wisconsin's Governor Gaylord A. Nelson and Congressman Gerald T. Flynn.



DR. LENTZ

The four synods of ULCA which own Carthage College (Iowa, Illinois, Wartburg and Northwest), and the city of Kenosha have pledged $3 million toward the initial construction phase, expected to cost $4,250,000. Additional funds are expected from loans, foundations and special gifts.

The new campus will operate the same liberal arts program now in effect at the Carthage, Ill., campus. Students can get full preparation for work in many fields.

Merger Documents Studied At Joint Meeting in Iowa

By ALFRED J. BEIL

DES MOINES—Pastors and laymen of the three merging synods in Iowa met for a joint conference at Walther League Camp, Lake West Okoboji, Aug. 30-Sept. 2. The documents of the new Lutheran Church in America were explained and discussed by Dr. Karl Mattson, president of Augustana Seminary, and Dr. Alfred Jensen, retiring president of AELC.

Dr. Theodore E. Matson, executive secretary, Board of American Missions, Augustana, spoke on "The Nature and Mission of the Church in America." The Rev. Willard Garred, AELC secretary, spoke on the constitutions for synods of the new church. He said, "If the new synod is to be divided into four districts, there will be from 30 to 35 congregations in each of the districts. There are 134 congregations with a membership of 80,500 to compose the Iowa Synod of the Lutheran Church in America."

Youths Help to Build Camp

TWO YOUTH work-camps were conducted on the new camp site on Lake East Okoboji during August. The first camp, with 18 enrolled, was directed by the Rev. Justin Silvius, assistant pastor at St. Paul's Church, Postville. The second, with an enrollment of 19, was directed by the Rev. Harold Kruger, pastor of First Church, Fairfield.

ANNUAL YOUTH CAMP was held at Walther League Camp, Aug. 15-21. The director, Pastor Richard Otten, of St. Mark's Church, Dubuque, reported that 183 intermediates and seniors attended, with 23 staff members and 15 counsellors.

The Rev. William Youngdahl, Augustana pastor of Bloomington, Minn., spoke at the banquet. He described our unity as "rooted in our common God and Lord, a common faith, and a common mission to help heal a fractured world."

CAMP development committee with the Rev. Russell Olson, Trinity, Sioux City, as chairman, held a meeting at camp Aug. 17.

Work-campers pause during construction of building at Iowa Synod's Spirit Lake camp

Village No. 1 is being completed, it was reported. There are four cabins, a shower house, and a lodge in each village, and there will be three villages in each of three communities when the camp is completed. Each village will accommodate 48 to 56 campers. The committee expects a second village to be completed and the dining hall built by the beginning of next season.

The Rev. Carl Berhenke, pastor of Holy Trinity Church, Newton, chairman of the program committee, and Director Otten are setting up a program to accommodate 100 campers a week during the 1961 period.

Luther Lecture Series

DECORAH, IOWA—Fifth annual Martin Luther Lecture series will be held Sept. 25-27 at Luther College. The theme is "Luther and the 20th Century." Both pastors and laymen will attend.

Lecturers will be Dr. D. Peter Brunner, of the University of Heidelberg, Germany, and Dr. Bernard J. Holm, of Wartburg Seminary, Dubuque, Iowa. Dr. Brunner is editor of the periodical *Kerygma and Dogma.* Dr. Holm was formerly president of Wartburg Seminary, now is engaged in scholarly work in addition to teaching.

Helping Hand Given to Episcopal Mission by Kansas Lutherans

LUTHERANS in Wellington, Kansas, helped an Episcopal mission get started. Worship services began weeks earlier than planned, through efforts of Pastor Harvey J. Sindahl, of St. John's Church, and his lay evangelism chairman, Sid Mosby.

"The bishop said services might not be started right away, but they could get together at fellowship suppers," reported Pastor Sindahl. "We persuaded him that the people were spiritually hungry and wanted liturgical services more than social suppers."

The local Missouri Synod church provided the place of worship. Both congregations handed over names of Episcopalians who had been attending Lutheran services.

CENTRAL STATES

Rural Church Bucks Trend, Launches Building Program

By MARTIN G. SCHROEDER

OMAHA — Rural churches usually have their troubles with dwindling membership and other effects of the national urban trend. But St. Paul's Church in little Glenvil, Nebraska, shows no signs of withering.

St. Paul's congregation has begun construction of a new church. Ground was broken July 31 for an attractively designed building that will seat 210 for worship and contain ample educational facilities.

The Rev. Martin G. Schroeder, of Grand Island, president of the Northwest Conference of the Central States Synod, spoke at the service. The Rev. Paul Moeller is pastor.

Pastors Schroeder and Moeller (with spade) at Glenvil site

At anniversary in Emerald: Miss Helene Harder, Pastor Duis, Dr. Young, Pastor Fred Nolte, and Jacob Peil

Anniversary Observed

ZION CHURCH, Emerald, Neb., celebrated its 75th anniversary on Aug. 7. Dr. Alfred Young, president of Central States Synod, and the Rev. Alfred J. Duis, of Stillwater, Okla., were guest preachers. Miss Helene Harder, missionary on furlough from Japan, also spoke.

Other anniversaries recently observed include the 70th of Grace Church, Lincoln, Neb., and the 25th of Messiah Church, Broadwater, Neb.

United Lutheran Church Men of the ynod met Sept. 13 in St. Paul's Church, Vichita, Kansas, the Rev. Ivan Mattern, astor. Jack H. Oetgen, executive secretary f ULCM, spoke at the morning program. anquet speaker in the evening was Dr. . Elson Ruff, editor of *The Lutheran.*

The Rev. Reno R. Frobenius, secretary f missions and assistant to the synod presi- ent, spoke on home missions. Marvin Bar- ett, of Omaha, is president of the syn- dical ULCM.

Northeast Sunday School Association eld its 37th annual convention at Salem hurch, Dakota City, Neb., Aug. 2. Speak- rs included Sister Sophie Damme, of the oard of Parish Education, and Klaus Kan- ein, a German exchange student now as- sting the Rev. Daniel Schroeder at St. aul's Church, Emerson, Neb.

Jerome Mark, of Platte Center, Neb., was lected president. The 154 persons present epresented 27 congregations.

IARYLAND

Sunday School Convention Set Oct. 8 in Baltimore

By J. FRANK FIFE

Baltimore—The 31st annual convention f the Eastern Conference Sunday School ssociation will be held Oct. 8 at Epiphany hurch, Baltimore. Interest groups will hold iscussion meetings in the morning. After- oon session will be devoted to departmental nd special workshops for teachers, superin- endents and other church school workers.

Maryland Synod's delegation to the ULCA convention in Atlantic City held a neeting Sept. 15 at Synod House, Baltimore, o share information about matters on the onvention agenda.

The Rev. Carl R. Simon and his family ere honored at Keller Memorial Church on ne 15th anniversary of his pastorate. A eature of the program was a humorous istory of Pastor Simon's years at Keller, resented on tape recordings.

KENTUCKY-TENNESSEE

Louisville Congregations Reclaim Lapsed Members

By CHARLES L. STRUBEL

Louisville—"What do you do about the people who fail in their obligations to the Kingdom of God and to your congregation, those you place on the lapsed membership list?"

The question was posed at a recent meeting of the Louisville Lutheran Ministerial Association. The answer, with few exceptions, was: "We don't do anything about them!" And that naturally brought up the question, "Why not?"

Out of this discussion was born "Operation Member Reclamation," in which pastors of the 14 Lutheran congregations in the Louisville area agreed to co-operate. It was estimated that more than 200 persons in the area are definitely in the lapsed member category, not attending worship or taking any part in the life of the church.

An elaborate procedure was set up to make sure that every inactive Lutheran is approached. Each lapsed member's name was put on triplicate cards, showing his address, when he joined his congregation, and when he became "lapsed."

First, the pastor or evangelism representative of the home congregation calls on the member. If that doesn't bring him or her back to church, the home congregation keeps one card, sends the other two to a central clearing house. The clearing house assigns one card to a ULCA congregation near the lapsed member's residence. This congregation now calls on the person and seeks to enroll him. If there is no response, the card is returned to the clearing house and re-assigned to a third congregation.

Only after three congregations have tried without success will it be considered that the "backslider" is beyond reclamation.

Most of the pastors felt that many persons drift away because their congregations have demonstrated little concern for them, others

KENTUCKY-TENNESSEE . . .

because they have moved out of their parish territory and nobody has bothered to invite them into a church nearer to their new home. This program is designed to reach all these and others who have dropped out of church activity for any reason.

Camping Program Successful

LARGEST ATTENDANCE ever was reported for the Kentucky-Tennessee Synod's summer camping program, for juniors, intermediates and seniors. A total of 207 were registered during the week of Aug. 14 at Camp Piomingo, Otter Creek.

For the first time, the three camps were held simultaneously, each being quartered in a different compound. For certain programs, the three camps joined. Representatives came from all over the synod, from Ashland, Ky., to Memphis, Tenn.

MORE PASTORS from the synod will attend the ULCA convention at Atlantic City than ever before. President Gerard D. Busch wrote to all congregations, suggesting that they make sure their pastors would attend. The result was that almost all the ministers who are not regular delegates will attend as visitors, at the expense of their respective congregations.

Missouri Synod's Southern District Studies Integration

NEW ORLEANS, LA.—Lutheran Church—Missouri Synod congregations in Alabama, Northwest Florida, Mississippi and Louisiana were asked by the denomination's Southern District at its meeting here to study the possible admittance of Negro pastors and churches into the district.

Integration was one of the problems recommended for study by the district in its "Guidelines for Discussion" adopted at the meeting. Topics in the guidelines will be studied by the district's congregations which will report back at the 1961 meeting.

In including the interracial issue in the guidelines, the district said: "Christians cannot take lightly the problems within the church relating to discrimination." Such problems "should eventually be solved through sincere prayer and Christian love," it added.

SOUTH CAROLINA

Dr. Wiles Assumes Duties As President at Newberry

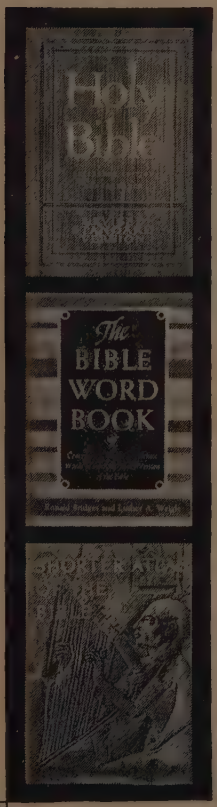
DR. WILES

NEWBERRY, S. C.—Dr. A. G. D. Wiles became the eleventh president of Newberry College on Sept. 1. He comes to Newberry from The Citadel, where he was head of the English department since 1936.

Dr. Wiles served for three years as an executive councilor of the Southern Association of Teachers of Speech, and for two years on the executive council of the Southeastern College English Association. He participated in programs of the Modern Language Association of America and the Board of Higher Education of the ULC.

He is co-author of a handbook of English used widely by the Army student training program in colleges during World War II. He has been a member of the Board of Trustees of Newberry since 1955.

For a better understanding of the Scriptures



THE RSV CONCORDANCE REFERENCE BIBLE brings you the Scriptures in the language we use today. It helps you locate Biblical passages with a 192-page concise concordance and list of proper names, and more than 75,000 center-column references. It also includes 12 maps and a presentation page . . . both in color. Bound in buckram. Also available in fine leather editions priced from $12.50 to $22.50. **$9.00**

THE BIBLE WORD BOOK— by Dr. Luther Weigle and Ronald Bridges. Two leading Bible authorities examine the many words that have changed in meaning since the King James version of the Bible was prepared 350 years ago. They also trace the Biblical and archaeological studies that have contributed to contemporary revisions of the Scriptures. The *International Journal of Religious Education* calls it "... a must for anyone who loves either the Bible or the dictionary." **$5.00**

THE SHORTER ATLAS OF THE BIBLE— by L. H. Grollenberg. Photographs, maps and an engrossing text give you a detailed account of the archaeological discoveries that have increased our knowledge of the Scriptures, and help you trace Biblical history when and where it happened. Ten pages of colored maps, 200 photographs. Invaluable for Bible scholars and laymen alike. **$3.95**

Now on sale at your denominational publishing house and bookstore

NELSON

THOMAS NELSON & SONS

EXCLUSIVE PUBLISHERS OF THE REVISED STANDARD VERSION BIBLE

PACIFIC

Christian Businessmen Plan Seattle Convention

By OLIN G. DASHER

SEATTLE—The 23rd annual international convention of the Christian Businessmen's Association will be held Oct. 19-23 in the Olympic Hotel, Seattle. Delegates will speak at morning worship services Oct. 23 in many churches of the Seattle area.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

PAGE CHURCH FURNITURE CO.
Albemarle, N. C.

BRONZE PLAQUES

• MEMORIALS • HONOR ROLLS
CHURCH TABLETS • TESTIMONIALS

Special service to help you secure the desired plaque—at lowest cost.

Write for Free Catalog A103
For Medals and Trophies Catalog B103

INTERNATIONAL BRONZE TABLET Co. Inc.
150 West 22nd St., New York 11, N.Y.

• GROUPS WELCOME •

Guided tours of the Muhlenberg Building, home of the Lutheran Church Supply Stores (United Lutheran Publication House) can be arranged on Mondays and Thursdays between the hours of 9 a.m. and 3 p.m. and on Saturdays between 9 and 11 a.m. Arrangements must be made at least one month in advance; requests must include the date, time of arrival, and number in the group. Luncheon arrangements can be also made at this time, for groups touring the building on Monday or Thursday.

Unfortunately it will not be possible to furnish guides for individuals or groups not making a definite appointment.

Groups wishing to arrange a tour should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Among the speakers will be Governor Mark Hatfield of Oregon, whose topic will be "Light Shining in Government." Representatives of industry and the professions also will speak.

Missionary Commissioned

BRUCE E. RICHARDS, of Portland, was commissioned Aug. 21 as an educational missionary to Hong Kong (*The Lutheran*, May 18, 1960). Officiating at the services in St. James' Church, Portland, was Dr. Carl V. Tambert, president of the Pacific Southwest Synod and member of the Board of Foreign Missions.

Also taking part were the Rev. J. Edward Oslund, of St. James' Church; Dr. John L. Cauble, of Salem, Ore., and the Rev. Howard D. Baumgart, of Olympia, Wash.

UNITED LUTHERAN CHURCH MEN of the synod will meet Oct. 1 in Central Church, Seattle. Speaker will be J. H. Oetgen, new ULCM executive secretary.

FIFTY-FOURTH CONVENTION of the synod's United Lutheran Church Women will be held Oct. 4-6 at Holy Trinity Church, Mercer Island, Wash. Speakers include Augustana missionary Anael Macha from Tanganyika, and Synod President Edwin Bracher.

PENNSYLVANIA

Christ Church, Chestnut Hill, Observing 100th Anniversary

PHILADELPHIA—Christ Church of Chestnut Hill celebrates its 100th anniversary beginning Sept. 25 with an afternoon service rededicating its rebuilt organ. The pastor is the Rev. Donald L. Steinhauer.

Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, will preach at the Communion service on Oct. 2. The anniversary banquet will be held Friday evening, Oct. 7. Dr. J. Raymond Houser, president of Waterloo Seminary, who began his ministry as a pastor of Christ Church, will preach on Oct. 9.

Groundbreaking in Manitoba: Pastor Sigmar stands at lectern, Dr. Eylands is at left

Manitoba Mission Starts First Unit Construction

WINNIPEG — St. Stephen's Church, organized in 1956, broke ground this summer for the $100,000 first unit of its new church in St. James, suburb of this Manitoba metropolis.

It will be a Christian education building including a chapel seating 200, six classrooms, pastor's study and a kitchen. The congregation will retain its house-Sunday school annex for other parish activities.

Assisting Pastor Eric H. Sigmar at the ground-breaking ceremony was Dr. V. J. Eylands, of First Church, Winnipeg, also affiliated with the Icelandic Synod. Also present were the Rev. Lothar Schwabe, of St. Peter's Church, Winnipeg, and Mr. Milton Fiene, assistant director of the Lutheran Laymen's Movement.

Say you saw it advertised in The LUTHERAN

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-Noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus. R Bus. Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
8:00, 9:30 and 11 A.M.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

CHRIST THE KING

LUTHERAN CHURCH IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

—FOREIGN MISSIONARIES—

ARRIVALS

ALSDORF, HOWARD A. From Japan, July 22. 1118 Union St., Ashland, Ohio.

BOWERS, LOUIS T. From Liberia, Aug. 27. 1214 Hyatt St., Columbia, S. C.

HANSEN, PAUL G. From British Guiana, July 27. 2810 Sumner St., Lincoln 2, Neb.

HAUSKNECHT, PHILLIP. From Japan, July 26. 314 Whitewood St., Burlington, Iowa.

JURGENS, LINA. From Liberia, Aug. 30. 801 Merion Square Rd., Gladwyne, Pa.

MCKAY, WILLIAM F. From Liberia, July 22. 8211 Yarborough Rd., Towson 4, Md.

PETERSEN, MARTHA L. From British Guiana, July 27. 363 South Baltimore St., Kansas City 2, Kan.

REINBRECHT, JANET. From Liberia, Aug. 3. R.D. 2, Dillsburg, Pa.

DEPARTURES

ALBERTI, PAUL G. To Malaya, Aug. 10. P.O. Box 747, Kuala Lumpur, Malaya.

CHRISTHILF, FRANKLIN D. To British Guiana, Aug. 12. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

CURRENS, HARVEY J. To Liberia, Aug. 30. Lutheran Mission, Monrovia, Liberia.

GERLT, VALERIA A. To Japan, Sept. 1. Kyushu Jo Gakuin, Murozono 300, Kumamoto, Japan.

HOH, DAVID J. To Japan, Aug. 19. 351 Oe Machi Moto, Kumamoto, Japan (as of Jan. 1, 1961).

KNUTSON, E. DAVID. To Liberia, Aug. 24. Lutheran Mission, Monrovia, Liberia.

MILLER, MARGARET. To Liberia, Aug. 23. Lutheran Mission, Monrovia, Liberia.

MOEDE, ARNOLD. To Liberia, Aug. 18. Lutheran Mission, Monrovia, Liberia.

RASMUSSEN, PETER R. To Japan, Aug. 30. 389 Izumi Cho, Isahaya Shi, Nagasaki Ken, Japan.

RICHARDS, BRUCE. To Hong Kong, Sept. 1. 9 Norfolk Rd., Kowloon, Hong Kong.

RUCCIUS, MRS. MARTIN. To Liberia, July 26. Lutheran Mission, Monrovia, Liberia.

SCHMITZ, CONRAD. To Argentina, Aug. 5. Avenida Bermudez 5469 (Saladillo), Rosario, FCNBM, Argentina.

SOLBERG, RICHARD. To Japan, Sept. 1. 351 Oe Machi Moto, Kumamoto, Japan.

WINEMILLER, PAUL L. To Japan, Aug. 15. 303-3 Chome, Hyakunin Cho, Shinjuku Ku, Tokyo, Japan.

—CHANGES OF PASTORATE—

ILLINOIS

PATON, HUGH. From Mt. Moriah Church, Anna, Ill. To Luther Memorial Church, Quincy.

INDIANA

FARLEY, DAVID. From First Church, Middletown. To St. Mark's Church, Batesville.

SCHWEGLER, HARRY G. From First Church, Parkersburg, W. Va. To Pleasant View Church, Indianapolis.

PACIFIC SOUTHWEST

CLUTZ, FRANK H. From Faith Church, Phoenix, Ariz. To First Church, Oakland, Calif.

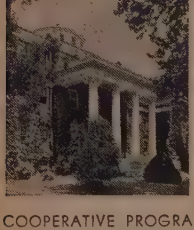
COOPER, THOMAS C. From Advent Church,

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

Strong curriculum, university-trained faculty — comfortable dormitory — magnificent campus — excellent Library—new Chapel building soon—splendid climate —four-year course, including mandatory internship.

Apply now. New class (limited) of ministry students enters September 4, 1961. Catalog. Information.



MARION COLLEGE

The Only Two-Year College

FOR WOMEN

IN THE ULCA

COOPERATIVE PROGRAMS — SMALL CLASSES
LIBERAL ARTS. MUSIC — PERSONAL ATTENTION
HOME ECONOMICS — CHRISTIAN ATMOSPHERE
PRE-PROFESSIONAL — MODERATE RATE — SPORTS
BUSINESS

Write: JOHN H. FRAY, D.D., President
Box K, Marion, Virginia

Pittsburgh, Pa. To Honolulu, Hawaii, mission developer.

WALTON, H. MAXWELL. From Christ Church, St. Petersburg, Fla. To Transfiguration Church, Los Angeles, Calif.

PITTSBURGH

DAUBENSPECK, FRED H. From St. John's Church, Ford City, Pa. Retirement.

MOORE, DONALD W. From Christ Church, Wilmerding, Pa. To First English Church, Duquesne, Pa.

SCHINDLER, CARL J. From St. Paul's Church, Wilkes-Barre, Pa. To Lutheran Service Society of Western Pennsylvania, district director.

ROCKY MOUNTAIN

MCCRACKEN, BEN A. To Messiah Church, Denver, Colo., assistant pastor.

SOUTH CAROLINA

RUSHE, GEORGE M. From St. Andrew's Church, Columbia. To U.S. Air Force, chaplain.

WESTERN CANADA

DUESTERHOEFT, EDWARD. From Grace Church, Creston, and Bethlehem Church, Lister B. C. To Trinity Church, Thalberg; St. John's Church, Greenwald, and Immanuel Church, Glenmoor, Man.

POGGEMILLER, HENRY. From Thorsby Parish, Alta. To Creston-Lister Parish, British Columbia.

DECEASED

MRS. ANNA AUGUSTA BURGER, 83, wife of the Rev. William L. Burger, retired ULCA pastor, died Aug. 4 in Louisville, Ky. Her husband served pastorates for 36 years in Kentucky, Tennessee, Illinois and Indiana.

Surviving are her husband, two sons, Paul V. Burger, New Middletown, Ind., and Albert C. Burger, Newark, Ohio; three daughters, Mrs. Charles B. Porter, Benton Harbor, Mich.; Irma and Mary Burger, Louisville; eleven grandchildren and seven great-grandchildren, and a sister, Miss Selma Gerth, Lancaster, Pa.

Funeral service was conducted Aug. 6 at Grace Church, Louisville, by the pastor, the Rev. Donald W. Muehlnickel, and Dr. Gerard D. Busch. Interment was in Rest Haven Memorial Park.

MRS. KATHERINE W. JEFFERIS, 84, widow of the Rev. Charles W. Jefferis, died Aug. 21 in Chestnut Hill Hospital, Philadelphia. She lived with a daughter, Miss Eleanor R. Jefferis, in North Hills, Pa.

She was born in North Wales, Pa., where her husband served a pastorate in the 1890s. He served later pastorates in Brooklyn and Jamestown, N. Y.; Doylestown, Marietta and Pen Argyl, Pa. He died in 1940.

Besides her daughter, Mrs. Jefferis is survived by a brother, William N. Weikel, of Philadelphia.

Funeral service was conducted Aug. 24 in North Wales by the Rev. Melvin A. Kurtz, of Norristown. Burial was in St. Peter's Lutheran Cemetery, North Wales.

AGENTS WANTED

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1960 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 50, Ferndale, Michigan.

MAKE $50.00 CASH

Distribute 84 bottles of Rawleigh Vanilla or Summer Drinks. Also Free Coffee Urns. Write Rawleigh's, Dept. I-32-TLN, Freeport, Illinois for full information.

VACATION

in Luxurious Comfort among our Lutheran neighbors in the sunny Caribbean during February. Lutheran Foreign Tours, Horseheads, N. Y.

FOR QUICK PROFITS AND REPEAT SALES

Sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Send for sample and details. Beddall Candy Co., Collingswood 7, N. J.

"8 MISTAKES PARENTS MAKE"

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1499, Pleasant Hill, Ohio.

IN CONCLUSION . . . . . .

IF KHRUSHCHEV, Tito, Nasser, and the others arrive in the U.S. on schedule, the United Nations assembly beginning this week will be the biggest off-Broadway show in New York's history. It will be unpleasant, to put it mildly, if the Reds are able to swing some important majority votes against the United States.

It's always risky to be at the top of a ladder. That's especially true in international politics. The United States, as the richest and strongest nation in the world, is naturally the target for attack from aggressive and ambitious nations on their way up. Events of this sort are what history mainly consists of.

A NATION or a group of individuals in a highly favorable situation doesn't like to be bothered by those who are clamoring for change. Industrial management in the U.S., for example, during the years it had everything its own way, did not give sufficient thought to the protests of the laborers. The most painful example in U.S. history is that just 100 years ago a whole race of people was held in slavery. There was no planned withdrawal from that ugly situation.

The British became aware, just before it was too late, that their colonial domination in Asia and Africa was ending. They got out of India in time to save something from the wreckage, and have been retreating from various African countries according to a well-made schedule.

The Belgians made no such plans in the Congo. Their situation merely exploded.

Usually when an injustice or an inequality is erased, the result is not something true and beautiful taking its place. The new situation is likely to be as distorted and ugly as the old. Things merely get turned upside down. Health and sanity may be a long time in being restored.

THE PROBLEM is for people who are in a favored position to be aware that other people are just as real and as important as they are. Jesus put this in a few words in the story about a rich man and a beggar. The rich man was charitable and maybe even friendly. But he never recognized the beggar as his brother.

Lots of folks in the United States think Americans can cut off the few billions given in "foreign aid" whenever it seems inconvenient to pay taxes which provide it. We also reach the point where we feel we have helped enough of these refugees get resettled. Perhaps it's impossible for prosperous people to be genuinely compassionate.

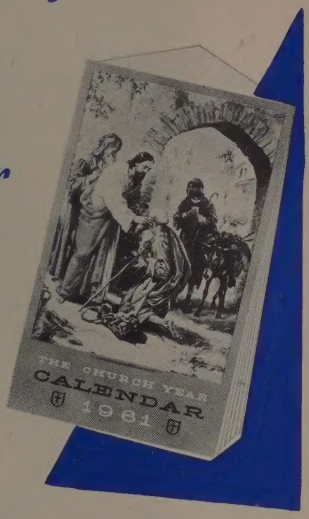
The U.S. has many generous deeds in its record. We church people still gather our used clothing twice a year for shipment overseas. But there isn't intense, steady, widely shared concern for the world's people who are poor, ignorant and colored.

There's no guarantee that world-wide generous helpfulness would win the United States friends who would help prevent a change in the world balance of power. To ask for such a guarantee is to spoil everything. People are helpful because they love others. And love is a most unusual ingredient in foreign policy. People on top of the ladder usually lose concern for those below, and eventually that's fatal.

—ELSON RUFF

There is a place in every home . . . for the

1961 *Church Year Calendar*



Ready now for immediate shipment, the Church Year Calendar inspires Christian living through Scripture and art. The beautiful full color illustrations on the cover and on each page are reproductions of paintings by famous artists. Popular features are large, easy-to-read date numerals, names of Sundays and special days, guide to liturgical colors, Scripture thought for each day, daily Bible reading schedules, metal binding, and cord for hanging.

(LM833) 50c each

Cover	Come Unto Me	Hinke
January	Adoration of the Wise Men	Jones
February	The Last Supper	Fugel
March	Jesus Crowned with Thorns	Jones
April	He Is Not Here, He Is Risen	Bryant
May	The Tribute Money	Jones
June	Jesus and the Little Children	Jones
July	The Good Samaritan	Rawlins
August	St. Stephen, The First Martyr	Jones
September	Jesus and The Samaritan Woman	Jones
October	The Workshop at Nazareth	Jones
November	Thou Shalt Not Murder	Mink
December	The Nativity	Harper

prices

3	$1.25	100	$27.00
12	4.50	200	52.00
25	7.75	300	75.00
50	15.00	500	120.00

monthly pictures in color

Lutheran Church Supply Stores

(United Lutheran Publication House)

2900 Queen Lane
Philadelphia 29, Pa.

237 King St. W.
Kitchener, Ont., Canada

32 N. Second St.
Harrisburg, Pa.

1233 Hampton St.
Columbia 1, S. C.

805 Locust St.
Des Moines 9, Iowa

219 W. Sixth St.
Austin 61, Texas

11 Arzuaga St.
Rio Piedras, P. R.

3103 W. Sixth St.
Los Angeles 5, Calif.

31 E. North Ave.
Baltimore 2, Md.

115 S. 13th St.
Philadelphia 7, Pa.

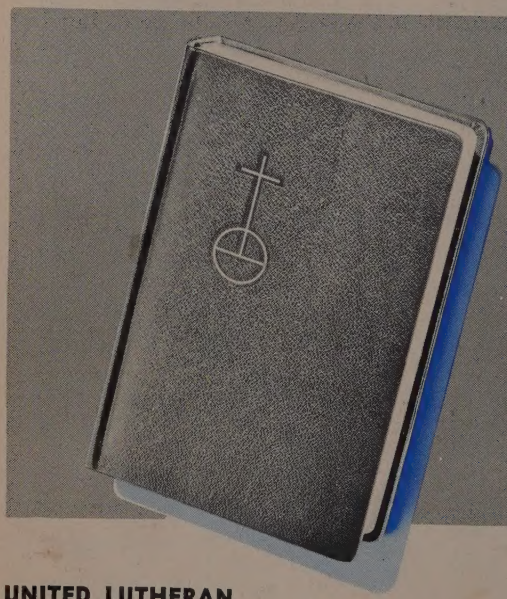
1317 S. 16th St.
Milwaukee 4, Wis.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

17 Park Place
New York 7, N. Y.

THE LIBRARY
PACIFIC LUTHERAN S
2750 MARIN AVE
BERKELEY 8 CALIF
FREE



The official service book and hymnal of the United Lutheran Church of America

SERVICE BOOK and HYMNAL

gift edition

UNITED LUTHERAN PUBLICATION HOUSE

2900 Queen Lane
Philadelphia 29, Pa.

17 Park Place
New York 7, N. Y.

115 S. 13th St.
Philadelphia 7, Pa.

22 W. Madison St.
Chicago 2, Ill.

610 Wood St.
Pittsburgh 22, Pa.

1233 Hampton St.
Columbia 1, S. C.

219 W. Sixth St.
Austin 61, Texas

31 E. North Ave.
Baltimore 2, Md.

32 N. Second St.
Harrisburg, Pa.

805 Locust St.
Des Moines 9, Iowa

3103 W. Sixth St.
Los Angeles 5, Calif.

237 King Street W.
Kitchener, Ont., Canada

11 Arzuaga St. (P.O. Box 335)
Rio Piedras, Puerto Rico

- printed on fine quality Bible paper
- 5¾ x 8⅝ x 1⅛ inches
- stamped in genuine gold
- red under gold edges
- flexible covers
- rounded corners
- ribbon marker
- individually boxed

NH601	Black Imitation Leather	$ 7.[illegible]
NH602	Red Imitation Leather	$ 8.0[illegible]
NH603	Black French Morocco	$10.0[illegible]
NH604	Red French Morocco	$10.5[illegible]
NH605	Red Genuine Morocco with genuine gold roll on inside covers; imitation leather lined	$15.00